PARALLELES, CENSVRES, OBSERVATIONS,

Aperteyning:

TO THREE SEVERAL WRITINGES,

1. A Lettre written to Mr. Ric. Bernard, by Iohn Smyth.
2. A Book intituled, The Seperatists Schisme published by Mr. Bernard.
3. An Answer made to that book called the Sep. Schisme by Mr. H. Ainsworth.

(A)

WHEREVNTO ALSO ARE ADIOYNED.

1. The said Lettre written to Mr. Ric. Bernard divided into 19. Sections.
2. Another Lettre written to Mr. A. S.
3. A third Lettre written to certayne Brethren of the Seperation.

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By Iohn Smyth.

Mat.24.23. Then if any shall say vnto you, Lo, heer is Christ, or there, beleeve it not.
Vs.24. For there shall arise false Christs, & false Prophets, & shall shew great signes & wonders, so that if it were possible they should deceave the very elect.
Vs.25. Behould, I have told you before.

Mat.7.15. Beware of false Prophets, which come to you in Sheeps clothing but inwardly are Ravening wolves.
Vs.16. Yee shall know them by their Fruytes.

Ioh.10.1. He that entreth not in by the dore into the Sheepfold but climeth vp another way, he is a theef, & a robber,
Vs.10. The theef commeth not, but for to steale, & to kil, & to destroy.

2.Cor.11.13. For such false Apostles are deceipetful workers, & transforme themselves into the Apostles of Christ,
Vs.14. And no marvayle, for Sathan himself is transformed into an angel of light.

Printed. 1609.

PARALLELS, CONJECTURES, OBSERVATIONS,

[illegible]

TO THE LEARNEDLY WRITTEN

1. A Letter written to Mr. Nic. Bernard, by John Smyth.
2. A Book intituled, The Separatists Schisme published by M.
3. An Answer made to that Book called the Sep. Schisme by
Mr. R. Ainsworth.

WHEREUNTO ALSO ARE ADJOYNED,

1. The said Letter written to Mr. Nic. Bernard divided into 12. Sections.
2. Another Letter written to Mr. A. S.
3. A third Letter written to certaine Brethren of the Separation.

By John Smyth.

Mat. 24. 5. Then if any shall say unto you, Loe here is Christ, or there
is not.

VER. 24. For there shall arise false Christs, & false Prophets, & shall shew great
signes, & wonders, insomuch if it were possible they should deceive the very elect.

VER. [illegible] I have told you before.

Mat. 7. 15. Beware of false Prophets, which come to you in sheeps clothing,
but inwardly are Ravening wolves.

VER. 16. Ye shall know them by their Fruyres.

VER. [illegible] He that entreth not in by the doore into the Sheepfold, but climbeth up
some other way, the same is a theefe, & a robber.

VER. 10. The theef commeth not, but for to steale, & to kill, & to destroy.

1623 / 15

2. Cor. 11. 13. For such false Apostles are deceitfull workers, & transform themselves
into the Apostles of Christ.

VER. 14. And no marvaile, for Satan himselfe is transformed into an Angel of light.

Printed 1623.

TO EVERY ONE THAT SEEKETH AFTER the truth in sincerity: Salutations.

NOt every thing, Gentle Reader, which a man writeth privately & sodaynly to his frend is fit to be published openly to the view of the world: neyther did I think that this lettre written to Mr. Bernard in private vppon three dayes meditation should have been made publique in print to every mans eye & censure: which had I thought should have come to passe, I would with better advyse & leasure & so with more mature judgment have conceaved & penned it. But seing it is justly occasioned through Mr. Bernards importunity in his late published book intituled the Seperatists Schisme, & his slaunderous misconstructions & misreports vp & downe the country behind my back, that this lettre of myne is strongly suspected of error, bitternes, rashnes, vncharitablenes, & imputations of the like nature; & by reason thereof my self falleth vnder the hard & vnknowne, & happily vndeserved censure of many well affected to the truth: whereat I cannot but be much wounded, both in myne owne soule inwardly, & in my good name outwardly, which is alwayes better & more to be esteemed then a good oyntment: I thought it much more tolerable to adventure my self, by exposing this vntymely byrth, I meane this sodaynly conceaved & penned lettre, to the variable censures of the multitude: thē by burying it in darknes & silence, like vnto one stil borne to superinduce a strong presumption of iustly imputed blame vppon my self by reason of this present lettre: Therefore I doe earnestly intreat every one frend, or other, into whose handes this present writing may come, to esteeme it, as it is indeed, even a sodayne private lettre of one frēd vnto another: & not to respect it as it now falleth out to be a publique writing proclymed as it were vppon the house top: I cannot nor may not with fidelity alter one sentence or word of it, but as Mr. Bernard hath it copyed in his hands, so have I published it word for word without any the least chandg to my knowledg, least Mr. Bernard should say it is not the lettre he had from mee & that his slaunderons collections & aspersions cast vppon mee in respect of the lettre may be perceaved by them that read this lettre, & compare it with his book, notes, & speeches: And seing necesity enforceth the identity of this lettre without correction eyther of matter or wordes, I beseech the Gentle Reader frendly & favorably to construe all things, & interpret them in the better part, promising that if any eyther error in matter or tartnes of speech be manifested vnto mee as my sinne, I shal willingly confesse & repent it before the world.

And so vppon hope of a favorable construction I desire to advertise further that Mr. Bernard had in his hands this lettre of myne six or seven monthes before he published this his book intituled the Seperatists Schisme, which book as may be perceaved by this letter, compared therwith, is principally directed in opposition & reprehension thereof: but how litle cause Mr. Bernard had so to doe, may now appeare. For he should have answered before he had opposed: but that which he doth oppose is indeed answered already in the lettre by prevention & anticipatiō that I shal not need to make answere a fresh to Mr. Bernard, he being now twise answered, once before his book was published, & now againe since by Mr. Henry Ainsworth: Only I desire the reader to be advertised that ther are some particulars wherein Mr. Ainsworth hath left mee & the truth in the open playne field to shift for our selves: In regard whereof, as also bicause of Mr. Bernards misaledging & misconstruing divers parts of my letter written vnto him, I have thought

meet, not barely to publish this lettre, but parallele-wise to compare Mr. Bernards booke, Mr. Ainsworths answer, & this my lettre together, as also to annexe a few animadversiõs & observations aperteyning therevnto, that by this meanes the agrement & difference being discovered, the truth may appeare where it is.

Now although it be a greevous thing vnto me to raise vp adversaries against me without cause, especially brethren of true Churches: yet seeing I am necessarely interessed to defend the truth manifested in myne owne writings, which I cannot possibly doe but by way of opposition, therfor it commeth to passe that will I, will I, I must needes answer the opponent, lest I betray the truth which by due order I am particularly called & singled out to defend. Wherfor for more evidence sake I have caused this lettre written to Mr. Bern. to be divided into 19. Sections, & in every Section wher need required, I have made parallels, animadversions, & observations for severall purposes as the reader shal perceave in perusing thẽ: Finally vppon perswasion of frends & for further cleering of the truth I have annexed two other lettres, theone written to Mr. A.S. a Minister of the Church of England conteyning certayne principall & mayne groundes of our cause which I desire may diligently be considered of every one that is willing to see the truth: theother written to certayne brethren of the Seperation for the confirming & establishing of them in the truth, against the assaults of Sathan transforming himself into an aungel of light therby the better to deceave the simple: & howsoever it be needlesse to publish any thing further for the cleering of the truth of our cause out of those mysts & foggs which subtil disputers & pleaders for corruption have like jannes & jambres those Egiptian jugglers cast before mens eyes, that they cannot readely discerne a true serpent from a false: yet bicause new adversaries arise dayly with new shifts & cavils therfor it is not amisse to discover their forgeries also that at the length it may evidently appeare that the truth hath devoured error as Moses Serpent did the Enchanters: So desiring every one that loveth the Lord & the truth especially Mr. Ainsworth & Mr. Bernard to judg wisely of my course, & not to take any thing in the evil part which is a strong fruite of the flesh, I cease, wishing the truth may be honoured though men be shamed, Amen.

IOHN SMYTH.

A LETTRE WRITTEN TO MAISTER Ric. Bernard Minister off worksop, by Joh. Smith Paster off the Church at Ganesburgh.

The First Section.

Maister Bernard I have sufficient reasons that have moved mee to breake silence in respect of you, & by this Lettre to attempt a further tryall of your
M pretended Zeale for the truth & faith of Christ: I have long tyme observed the applause yeelded you by the multitude: Likewise I have taken notice of your forwardnes in leading to a Reformation by publique proclamations in Severall pulpits out of that Text off Daniell. 3. 16. 17. 18. As if you had meant contrary to the Kings mynd to have caryed all the people in the country after you against the Ceremonies & Subscription: afterward having lost your vicaridge of worksop for refusing Subscription or conformity I have observed how yow revolted back & vppon Subscription made to the Prelare of York, have reentred vppon your said vicaridg. Againe I have noted your vehement desire to the parsonage of Sawenbie, & your extreme indignation when you were defeated of it: Further your earnest desire to have been vicar of Ganesburgh, & al this after your subscription: besides I have carefully weighed with my self your Readines to embrace this truth wee professe, First, at Sr. VV. Bowes his howse when it was opposed by some adversaries, after that your acknowledging of it before many witnesses at one tyme, & before one or two witnesses at divers tymes, aledging Naamans speech for your continuance in your Ministerie, 2. King. 5. 18. as if therby you meant to reserve libertie to sinne against your conscience. And now of late I have considered your covenant made with one hundreth people, a thing of such note & observation as that the whole country ringeth of it: but alas againe you have revolted from al this truth (only excepting your opposition against the dumb ministers) & have not only rejected it, but set your self against it, hinder divers from it, both in your pulpits, & writings proclame against it as error & schisme, yea & beginne to justifie all the corruptions of the ministerie, worship & government of the assemblies & all this with a high hand: Al these things & many more I have noted in you, & all the forward professers, yea & the verie ennemies also have observed the same. In al which particulars two things may be mynded: your inconstancy: & apostacy: (misconstre not the word) for how can I judg it otherwise seing you have acknowledged the truth, & now reject it & oppose it. your inconstancy in falling of & on so often as you have done: now although these general reasons might have moved any of the Prophets & Teachers of our Chuch for the truths sake, to have delt with you: & to have discovered you to the simpler sort whome you seduce: yet I have attempted it vppon two private groundes wherein I am especially interessed to this busines: one is certayne aspersions by you personally cast vppon mee: Another is certayne particular oppositions directed against some of my writings: For the First, you may remember that at Broxtow when you returned from Mr. Hildersham before certaine competent witnesses you vttered wordes tending to this purpose; that in defence of the truth wee professe, I chose

out anie adversary (viz: Mr. Rich. Clifton) to deale with: a man that could not dive into the depth of my arguments: & that I refused to deale with you in that respect. This speech savoreth verie strongly of pride, which vice take you heed of especialy: it conteyneth also an vntruth, & manifesteth contempt against a man of better hability then your self in the judgment of them that know you both, besides the wrong that you doe mee, as if I knowing the cause wee teatife to be weake & bad durst not adventure it to the trial of your sufficiency & diving witt: but in good earnest Mr. Bernard tel mee: is your dealing vpright in this point? Doe not you remember that you have in your handes & had in your handes at that instant when you vttered those wordes my answer writtē in one Columne, to certayne doubts & objections you made written in another Columne, which I desired you to answer & wherto as yet I have receaved no answer from you? Surely you may pretend holines & zeale for the truth, but this dealing & these speeches declare no such matter: yea rather they do manifest the corruptiō of your hart: This your speech & dealing is one reason that moveth mee in Special to deale with you that your mouth may be stopped in that behalf: although it be stopped already sith you answer not my writing that is in your handes: & for Mr. Richard Clifton, I assure my self as you shal find shortly to you litle credit, he wil approve his sufficiēcy to be Superior to your diving witt: A Second reason that in particular leadeth me to medle with you in this matter, is your oppositions against some truths which I have expressed in some of my writings.

Paralleles: Censures: Observations: aperteyning to the first Section.

The place of Daniel mentioned in the beginning of this Section is: Dan. 3. 16. O Nebuchadnezzar wee are not careful to answere thee in this matter: 17. Behold our God whome wee serve is able to deliver vs frō the hote fiery furnace, & he will deliver vs out of thyne hand o King, 18. But if not, be it knowne to thee o King, that we wil not serve thy Gods, nor worship the golden jmage which thou hast set vp.

This place of Scripture Mr. Bernard handled oft tymes in several places, in so much as every man conceaved that he would have been a ring leader to reformation: For the circumstances being considered, that this Scripture was handled when the King vrged Subscription & conformity throughout the whole land, & when divers of the forwardest preachers were silenced, & himself then endaungered to leese his vicaridg: that then he should thus preach was enough to have brought him within the compasse of petty-rebellion, in stirring vp the myndes of the people against the Kings proceedings: besides the shew of the text might afford that he compared the King to Nebuchadnezzar: Subscription, to the Kings commaundement of worshipping the golden jmage: Refusal of Subscription, to the Refusal of worshipping the golden jmage: the parts of Subscription to the golden jmage: the Ministers refusing Subscription to the three persons that refused to worship the golden image: their Resolution & courage to the Resolution of those three: The Prelates that vrged Subscription & conformity, to the accusers of the Jewes: I would therfor know of Mr. Bernard whither his mynd be now altered from that he held when he Preached these Sermons vppon this text, if yea: then I demaund whither

feare

feare of affliction & love of his living & reputation with the world, have not caused that in him: & whither a man should beleeve him rather now he is a formalist, then before when he was a reformist.

The place of Naaman the Assirian is this: 2 King. 5. 18.

When I bow in the howse of Rimmon to worship, the Lord be mercifull vnto thy Servant in this point.

By this place Mr. Bern. intended to sinne against his conscience for he did acknowledg this truth wee now professe divers tymes, & was vppon the point of Seperation with some of his people with him: yet loving the world & preferment as Naaman is thought to doe he chose rather to stay stil in his vicaridge against his conscience, then to leese it & to follow Christ with a good conscience: do you not remember Mr. Bern. what you said to mee & Mr. Rob. Southw. comming together from w: that speaking of the daunger of walking in this truth of Christ we now professe you said you could easely die vppon the tre for the truth, but you could not without great horror think of being burned as the Martyrs were in Q. Maryes dayes? & that all the jorney you were casting how to dispatch your estate & to get away with safety: I speake this to prove vnto you & the world, that you were as forward to the truth of Christ with vs then, as you were before to the cause of the Reformists: & yet as then so now you have wholly & I feare finally apostated from it: the L. be merciful vnto you in these your sinnes: wherevppon this followeth that if ever you come to the truth of Christ wee professe, you can not be admitted into the office of Elder in the Church, but therein you must beare your iniquity, bicause you have apostated fearfully from the truths you did acknouwledg, therein giving Suspition of your constancy & faythfulnes for the tyme to come: & whither you be a worthy Minister of your owne Church, lest the Reformists judg who have betrayed their cause into the Prelates handes so shamefully as you have done: wherfor be it knowne vnto you, first, that wee reject you, Secondly, that the Reformists have just cause to reject you. whither then wil you goe, but to your Ll. the Prelates to whome you have sworne your Can. obediēce, & vnto whome you have now at the last fuly retnrned as it were a dog to the vomit, & a swine to wallow in the myre.

But your covenant Mr. Bern. is beyond all the endevors of al the reformists of the land that you should cull out an hundreth persons of so many parishes so far distant to enter covenant together not to heare the dumb Ministers, to watch one over another, to admonish one another, &c. And therevppon to receave the Lords Supper: What? was not the covenant the Church of England large enough, but you must enlarge it thus? Did not your conscience tel you then that the dumb ministery was vnlawful? that you sinned in not admonishing your brethren & therfor went to seek out an hundreth brethren where your proctor or agent could find them? That al your parish were not your brethrē, being not of your covenant, though of the covenant of the Church of Englād? or that you had two sorts of brethren, one of a general nature, viz: all the people of the parish? another of a Spiritual nature, viz: Those hundreth persons of your covenant? & yet that you admitted both those sorts of your brethren to all the holy things among you, excepting the particular covenant? I pray you with your logick, or divinity, justifie vnto vs these things. But now all this is forgotten & the Prelate of york hath so bewitched you with his flatterie, eloquence, & aungels, that your covenant is profaned & cast

in the

in the dust, men of your covenant must shift for themselves, you have deceaved them like the staffe of reed, & you justifie your wonted speeches, you love the world, & ease with all your hart: & therfor I say vnto you with the Apostle: The love of the Father is not in you: I do therfor Proclame you vnto the hole land to be one of the most fearful Apostates of the whole nation that excepting, VVhyte, & Claphã, you have no Superior nor equal that I know or remember, who have thus often confessed & witnessed much truth, & now not only have fallẽ from it, but have so childishly & yet most slaunderously written against the cause of the Lord, to blaspheme the name of the Lord, his Tabernacle & them that dwell in Heaven, as if, bicause your sinnes werẽ not known Sufficiently to the world, your would with inck & paper publish them to al men & ages to come, that they might remain in record against you vppon the file at the day when the Lord shal recompense every man according to his worke.

But Mr Bernard ther is yet one other thing that I must discover to the world: namely that you have written a book against the Prelates, wherein you have proved by divers arguments that their authority is Antichristian: this book some of your Frends have seẽ & read & though you durst not print it yonr self, yet you would have been content a Frend should have caused it to be published vnder the vizard of an vnknowne Author: is not this so Mr. Bern? then tel mee with what face, or conscience you can Subscribe to the Prelacy, you can plead for the Prelacy: is not this to build that which you have destroyed? Surely all these things compared together do plainly convince, your deep Hypocrisy: & yet in your pulpit & among the simple sort you would seem a brother to the Sonnes of Thunder: but I desire the Lord to open the eyes of his people that they be no longer deceaved by such Pharisaical Hypocrits as your deedes manifest you to be even in the indifferent censure of thole that love you best.

Now therfor to conclnde this Parallele of your Famous or rather infamous acts: compare your resolurion against Subscription & conformity, with your Subscription to the Prelate of york: your acknowledgment of the truth with Naamans presumptiõ to sinne: your covenant, with your confirmity: your book against the Prelates, & your book against the Seperation & thereyppon it will follow, that you are as chandgable as the Moone, as mutable as Proteus, as variable as the Chamæleon. And whereas you object aganst me pag. 37. & 73. that before I came to the truth I wrote against it & was distracted to & fro before I saw it cleered to my judgmẽt & conscience, I must needes acknowledg it so to be, which was my greater sinne, & the weaknes of my vnderstanding, but therein the L. hath shewed mercy vnto me, which mercy I desire also for you: but what is this to excuse your slaundering, rayling, scoffing, inconstancy, Apostacy, conformity, subscription, blasphemy, & the rest which you have plentifully discovered to al the world: Shew me, how & when after the acknowledgment of the truth, I fell back as you have done many tymes? that I ever yeelded to the Prelates, conformity, or Subscription, after I once withstood it? & amõg the rest of your follyes ther is one vntruth that I did kneele downe & praise God for Satisfaction after doubting, Not so: I remayned doubting alwayes till I saw the truth after I once doubted, but during the tyme of my doubting which was 9. Months at the least I did many actions argning doubting, but that I ever fel back from any truth I saw I praise God, I can with a good conscience deny it, & you are never able to prove that against me: but the L. wil cut out the tong that speaketh lyes.

The

The second Section.

These oppositions of yours you have written in a lettre which came of late to my sight: which are thus in your lettre.

Touching your oppinions in these things shall I never be perswaded that you doe well in:

1, In Seperating from all the Reformed Churches.

2. In holding that one sinne of one man publiquely & obstinately stood in & not reformed by a true constituded Church doth so pollute it, that none may commicate with it in the holy things of God til the partie offending be by the Church put out after lawful conviction.

3. In maintayning that its not lawful to heare any ministers amongst vs whatsoever thy be, nor to joyne in prayer with such as feare God among vs.

4. In holding that Princes have no more to doe in Ecclesiastical causes, thē one of you in a particular congregation.

5. That the powre of binding & losing is given to the whole multitude, & not to the principal members therof.

6. that the word truly preached & Sacraments rightly administred are no infallible tokens of a true Church.

7. That a minister may be made without Elders ordinarily I meane for extraordinary courses are not now to be vsed, for ought I see.

8. That such as are not in your way are to be accounted without after the Apostles meaning, 1. Cor. 5. 12.

9. That those which are not of a true constituted Church are no subjects of Christs Kingdom.

10. That an erroneous constitution of a Church is a real Idol.

11. That only Saints as Mr. Smith defineth them by 4 proporties are the matter only of a visible Church.

12. That every of our assemblies are false Churches, al our ministers false ministers, our worship a false worship.

13. That a company truly fearing God, if any open wicked joyne with them are not capable to chose them a minister over them.

14. That baptisme is not administred among vs simply into the faith of Christ, but into the faith of the Bbs. or Church of England.

15. That ministers ought only to live of voluntary contribution & not of stipends or any set mayntenance.

16. That our Churches ought to be rased downe, & not to be imployed to the worship of God. Al which I do verely beleeve to be errors, & I see not which way men can joyne to you to swallow vp al these as truths into which you doe runne in avoyding our corruptions: & that with such deep condemnation of vs, as is greatly in your behalf to be lamented: but I am tedious, &c. R. B.

This is your writing word for word: wherein you have taxed mee by name in one particular, & indeed in most of them: it shalbe my part therfor to cleer these matters for your information, that if it be the wil of God, you may see the truth & walk in it, which I vnfeynedly desire of the Lord; or els that you mayno longer seduce others from the

truth, your corrupt walking being once discovered vnto the simple: my intent therfor is not to take these points in that order which you have placed them in, but to assume thē in the natural order who in things vsually among Scholers are discoursed.

Paralleles, Censures, Observations, aperteyning to the Second Section.

I desire heer to advertise the reader, that these 16. points which Mr. Bern. accounteth error are againe in his book intituled the Seperatists Schisme rehearsed, refined, augmēted changed, as it pleaseth the forger into another order, shape & nomber which it shal not be impertinent heer to propound for evidence sake, that the Reader comparing these 16. points with those 22. (For so they are in nomber) may discerne the agreement & difference, & to more fully be informed of the whole cause.

The particulars are these following, as they are expressed in divers pages of his booke as, pag. 78 the title of them is this.

The Errors of the Seperatists, & the matter of their Schisme.

1. They hold that the constitution of our Church is a false constitution, pag. 78.

2. They hold our constitution a real Idol, & so vs idolaters, pag. 79.

3. That such as are not of a particular constituted Church (to wit such a one as theirs is) are no subjects of Ch. Kingdom, pag. 80. 81.

4. That all not in their way are without, & do apply against vs, 1. Cor. 5. 12. Eph. 2. 12. pag. 82.

5. That only Saynts, (that is) a people forsaking al knowne sinne of which they may be convinced, doing al the knowne wil of God: increasing & abiding ever therein, are the only matter of a visible Church, pag 83.

6. That the powre of Christ, that is, authority to preach, to administer the Sacramēts & to exercise the censures of the Church belongeth to the whole Church, yea to every one of them, & not to the principal members thereof. pag. 48.

7. That the sinne of one man publiquely & obstinately stood in being not reformed, nor the offender cast out, doth so pollute the whole congregation, that none may cōmunicate with the same in any of the holy things of God (though it be a Church rightly constituted) til the partie be excommunicated, pag. 102. 103.

8. That every of our assemblies are false Churches, pag. 109.

9. Al our Ministers say they, are false Ministers, pag. 128.

10. Our worship say they is a false worship, pag. 146.

Divers other opinions they hold which I will also set downe: & they be these, pag. 150. 151.

1. That our congregations as they stand are all & every of them vncapable before God to chose them Ministers, though they desire the meanes of salvtion. pag. 151.

2. That God in our best assemblies is worshipped after a false manner, pag 151.

3. That baptisme is not administred into the faith of Ch. simply. but into the sayth of Bishops or Church of England, pag. 152.

4. That

4. That our faith & repentance is a falſe faith & falſe repentance, pag. 151.

5. That our Miniſters converting men to God heere, do it not as Paſtors, but as Teachers, pag. 152.

6. That our Church ſtandeth in an adulterous eſtate, pag. 152.

7. That they cannot ſay certaynly by any warrāt off Gods worde that any of vs hath eyther fayth, or ſeruice god. pag. 152.

8. That none off our Miniſters may be heard, pag. 152.

9. That it is not lawful to joyne in prayer with any off vs, pag. 155.

10. That Miniſters may not celebrate marriage, nor bury the dead, pag. 156.

11. That Miniſters ſhould only live off voluntary contribution, & not eyther off ſett ſtipends or tithes, pag. 156.

12. That our Churches ought to be raced downe, & not to be imployed to the true worship of God, pag. 156.

And thus much off this & al other their Browniſtical opinions, pag. 157.

This is the Recapitulation of our Browniſticall opinions, as Mr. Bern. of his blaſphemous vncharitablenes giveth them their denomination: Remember herein that every cōpany of men whome god raiſed vp in this latter age to teſtifie for the truth againſt the man of ſinne, hath been intitled with like names, as Lutherans, Calviniſts, Zwinglians, &c. As in the act; Chriſtiās are caled the Sect of the Nazarits. whēce I for my part ſhould rather gather encouragemeht in the truth we hold then any diſcouragemēt, ſeing no other thing befalleth vs herein then befell al the witneſſes of the truth in al ages: but let Mr. Bern. & his conſorts vnderſtand that we chardg them with Antichriſtianiſme, which they can not deny, but which the beſt & moſt ſincere profeſſors of the land acknowledg, but the truths which he calleth Browniſtical, we juſtifie frō the holy Scriptures, wherein let Mr. Bern. conſider whither he doe not wound the Holy Scriptures, the Holy Apoſtles, Chriſt Ieſus himſelf, & the Holy Spirit, the author off the Holy Scriptures, & that through our ſides. For if theſe opinions as wee hold them be the truth of God, then is he a blaſphemer in a very high degree & I would know whither he that heretofore oft tymes confeſſed them for truths can now without horrible impiety apoſtacy & blaſphemy, proclayme them Browniſtical opinions: ſee alſo whither his conſcience can be cleer in this

Now Further I deſire the reader to compare theſe 22. particulars, with the 16. points which I in this lettre have anſwered, & therby he ſhal obſerve two things. Firſt that Mr. Bern herin chardgeth vs with nothing truly which is not already anſwered in this lettre, & therfor he needed not againe to have objected theſe things publiquely except he had firſt publiſhed the lettre & anſwered the particulars therof, but herin it ſeemeth he thought to bleare the eyes of the world, & to beare mē in hand that he had ſomthing to ſay which was vnanſwerable, which notwithſtanding was already anſwered as may be perceaved Secondly, that this book of Mr. Ber. is moſt properly & directly aymed at my lettre, wherin I am moſt eſpecialy intereſſed to yeeld anſwer, & although it be once anſwered by another & happily may receave a third anſwer, yet I cannot overpaſſe it leaſt I ſeme to betray the truth who am by name ſingled out to the cōbat: finaly ſeing Mr. Bern. hath publiſhed againſt vs without anſwer to this lettre, let vs alſo herin cōſider his fraud & deceit, in perverting, miſconſtruing, adding, detracting, falſely chardging vs following therein the dealing off his Father the Devill, with Chriſt, & our firſt parents:

For all these evil courses I wil discover evidently to the reader, that Mr, Bern. in the particular Sections of this lettre hath vied with mee: & so let these be added to his former sinnes mentioned in the First Section, & it wil appeare that he is now manifested by the L. to be one that hath fulfilled the measure of his iniquity.

The third Section.

The first point therfor that I wil speak to is your tenth. viz:

10. That an erroneous constitution of a Church is a real Idol.

Heer I would fayne knowe whence you had this position, I confesse I have written some such thing: but neither have I written neyther doe I hold it as you propound: I say that a Religions society framed after the invention of a mā without the warrant of the word is a real Idol: but I do not say that some errors in the cōstitution of a Church maketh that Church a reall Idol: For as in generation every fault in the seed which is the matter, as for example a seed inclined to the gont, or consumption, or stone doth not make a false man, but the partie begotten may be a true man not withstanding the infirmity of the seed: So in the constitution of a Church not every error, (as if the members wherof the Church is framed have ignorances errors or infirmities in them,) maketh the Church a real idol: For so ther should never possibly be a true Church in the world, seing it is impossible to find men free from error. Therfor this is the ground that I hold, that if either the matter of the Church be not such as the word teacheth, but a devised matter: or of the forme be not that which the word teacheth, but a devised forme: or if the Church have not the properties which Gods word teacheth, which doe necessaryly proceed frō the forme induced vppon the matter: then such a Church I avouch to be a real idol: take a similitude to illustrate it: The seed of an asse & a horse mingled together in generation doe not produce eyther a true horse, or a true asse, but a third thing formally differing from both viz: a mule: even so wicked men joyned with Godly men in a Church, doe not produce a true Church, but a false Church, viz: a reall Idol the church of Antichrist. For this point consider what the holy Ghost writeth: Apoc 18.2. That Antichrists Church is ther Prophesyed to be a cage of every vncleane & hateful byrd, which might not be eaten or offered in Sacrifice by the Holy people, Deut. 14. 3. 11. againe, 2. Cor. 6. 14. The Apostle willeth the Corinths not to yoke with vnbeleevers bicause as in the old Testament the Holy people were forbidden to yoke an oxe which was a cleane creature, & an asse which was vncleane to draw the plough together, Deut 22. 10. Even so the faithful may not now yoke themselves to draw the L. plough with vnbelevers, bicause they may have no communion, concord, agreement, followiship, or part the one with the other, but the faithful who are righteousnes, light of the body of Christ the Temple of God, the Children of God, must come out from the vnbeleevers, who are vnrighteousnes, darknes, of Belial, the habitation of Devils, Apoc, 18.2, yea & must be seperated from them: & must touch none of there vncleannes. For if they stil stand in confusion with the vnbeleevers, consenting to al ther sines, they in that constitution are not a true Church, but the prayers they offer vp with the prayers of the wicked, comming from that false constitution are taynted with the idolatry of that constitution: but perhaps you wil say that although a false constitution be a sinne. yet it is not Idolatry: you must manifest it to me to be a sin of another commaundemēt if yon plead that: other-

therwiſe I ſtil hold it to be a ſinne of the Second commaundement viz: to worſhip God in a conſtitution of an humane invention, even as it was in the Church of Ieroboams invention: & as it is in a popish parish aſſembly, & as it is in the English aſſemblies: now further to prove vnto you that a falſe conſtitution of a Church is an Idol: I uſe theſe places.

2. Cor. 6. 16. VVhat agreement hath the Temple of God with Idols?

The faithful who have made a covenant with God are heer called the temple of God: & thervnto are Idols oppoſed: ſignifying that an aſſembly of men who are vnfaithfull, (though ſome faithful mē be among them who are commaunded to come out & to be Seperated) endevoring to worſhip God after ther faſhion are an Idol: therfor if the temple of Ieruſalem now ſtood, & the Iewes aſſembled to worſhip God ther after the faſhiō of the Old Teſtament, that aſſemblie was an Idol: So are the aſſemblies of Turkes Idols: So are the aſſemblies of Papiſts Idols: as Abbayes, Monaſteries, &c. Such are al churches framed of a falſe matter, or having a falſe covenant.

1. Ioh. 5. 21. Babes keep your ſelves from images. Zach. 13. 17.

The Apoſtle who wrote the Revelation forſeing through the Spirit of prophecy the abhominable Idolatryes of Antichriſt, which would grow vp in the Church giveth the Churches a caution eſpecially to take heed of thoſe Antichriſtian Idolatryes: now the Idolatryes of Antichriſt are not heathenish & paganish, but of another natnre, viz: not falſe Gods, but meanes invented by men to worſhip the true God in or by: Hence I ga ther thus:

VVhatſoever meanes is deviſed out of a mans brayne & vſed as a meanes to honour God in or by, is an Idol:

A deviſed conſtitution of a Church is of that nature.

Ergo an Idol.

For further amplification whereof conſider that as a falſe miniſter (wherof afterward) is an Idol miniſter: Zach. 11. 17. So a Church of a falſe conſtitution is a falſe Church that is an Idol Chuch: & as it was vnlawful yea flat Idolatry for a Prieſt of Ieroboams deviſing to offer Sacrifice to the L. So is it alſo Idolatry to offer vp ſervice to God in a Church of a falſe conſtitution.

Col. 2. 23. Mat. 15. 9. wil-worship & vayne-worship is forbidden in theſe two places: namely, ſuch worship as is offered to God after the wil & precept of man, whoſe wiſdome is enmity to God:

But a falſe conſtitution of a Church is after the will & precept of man even invented & deviſed: go it is forbidden: but wil worship & vayne worship is a transgreſſion of the ſecond commaundement, go: it is idolatry, & ſo that falſe Church wherin or wherby it is offered vp to God an Idol.

Theſe things are manifeſt to him that wil not blindfold himſelf, I pray you conſider of the particulars by mee alledged: & if you find a truth in them embrace the truth & lead on your people with you to the truth: if not, let vs heer from you an anſwer, that we may ſee our errors, & wee wil & can reforme: ſo cannot you ſo long as you ſtand as you doe: ther is no way to reforme but to Seperate, as we have done already.

Paralleles, Cenſures, Obſervations, aperteyning to the third Section.

I published a litle Methode not long since intituled, Principles & inferences concerning the visible Church: in the tenth page of the book I write thus: visible Churches constituted according to the devise of men are Real Idols.

Mr. Bern. in the beginning of his third Section chargeth vs to hold,

That an erroneous constitution of a Church is a real Idol: & in his book intituled the Seperatists Schisme pag. 79, hath these wordes: They hould our constitution a real Idol, & so vs idolaters: & pag. 152. of the same book he writeth thus: that our Church (viz: the Church of England) standeth in an adultreus estate: accounting this as an error that wee defend.

Mr. Ainsw. in the answer to Mr. Bern. pag. 172. saith. that a false constitution of a church set vp in stead of a true, what is it better then a very Idol?

Heer let vs consider the difference & agrement betwixt Mr. Ainsw. & me: he saith a very Idol, I say a real Idol: I cal a false constitution a real Idol, For that in existence & being it is an Idol: Mr. Ainsw. calleth a falsely constituted Church a very Idol, bicause it is indeed & truly an Idol: heer is litle difference except it be in wordes: but for the further cleering of my position viz: that a falsely constituted Church is a real Idol: two things must be discovered: 1. what an Idol is: 2. what Real is.

For the first vnderstand that most properly an Idol is contrary to an ordinance apointed by God in matter of Religion: So the Apostle willeth the brethren to keep themselves from images or Idols, 1. Joh. 5. 21. & the Lord himself in the Second Commaundement forbiddeth, vnder the phrases of making & worshipping images, al inventions of men in matter of Religion, Exod. 20. 4. 5, Now matter of religion especially subsisteth, in Religious worship, or religious government, For the Saynts are made Kings & Preists vnto God: & as Kings they excercise a regiment, as Preists they performe their Sacrifices Revel. 1. 6, 1. Co. 6. 1–9. 1. Pet. 2. 5. & therein they performe homage to the Lord, & submit their consciences to be wrought vppon. & seing the conscience must bow only to the Lord, & not to man otherwise then in the Lord, therfor in matter of Religion the conscience is not to yeeld to any thing devised by man: but must alwayes have the Lord for the leader & Governor therein: hence then it foloweth that whosoever substituteth any devise of man, any thing taught by the precept of man: Mat. 15. 9. Esay 29. 13. any will worship, or any ordinance of the world in matter of Religion, setteth vp that which is contrary to the Lords ordinance, contrary to the Lords wil, contrary to the Lords wisdome, & I would fayne learne whither this be not an Idol or image: So that Idols are of two sorts: 1. A false God, 2, A false meanes to honor or submit, or doe homage to the true God in or by: as a false or devised tyme, place, person, instrumēt, action, & if there be any thing of the like consideration: therfor a false or devised tyme may be caled an Idol day as 1, King. 12. 33. the month which Ieroboam appointed for the worship of his Calves is called the month which he had forged of his owne hart, that is an Idol moneth & so by consequent the 15. day of that moneth an Idol day. So in the old Testament the place where God was to be worshipped was the Tabernacle or Temple. Deut. 12. 5–8. & therfor the high places in Iudah also Dā & Bethel in Israel were Idol places bicause they were places forged out of the harts of them that first appointed them: such were al the places dedicated by the hethen to worship their Gods in, which therfor were commaunded to be raised downe: Deu, 12, 2. 3, so likewise a shepheard or minister framed according to the

devise

deuise of man is called a foolish or Idol Shepheard: Zach. 11.17. Such were Ieroboams Preists 1. King. 12.31. & the false Apostles, 2. Cor: 11.13–15. who are therefor called the ministers of Sathan: In like maner Gideons Ephod: judg. 8. 27. Michaes Ephod, Teraphim & molten image, Iudg. 17.4.5. The brasen Serpent 2. King. 18.4. being instruments of idolatry might justly have been called Idol instruments: & so forth for actions. Thus we see the first point, what an Idol is, & by consequent that Idols are infinite in nomber, & that they are not only 47. as Mr. Bern. sayth Marlorat reckeneth them: & againe that Mr. Bern. question is answered which he maketh pag. 152. what Idol worship wee saith Mr. Bern? I answer that Mr. Bern. doth both worship an Idol, & worshippeth in or by Idols: The Idol which he worshippeth is a false Christ, who is neither a King to him, seing he submitreth not to his Kingdome & ordinances therof, nor a Preist, seing he yeeldeth not to his true Ministerie, nor a Prophet, seing he receaveth not the Holy doctryne which he teacheth: but yeeldeth to a Kingdom, Preisthood & Prophecy erected & established according the doctryne & commaundements of men: as shalbe suffiiciently cleered heare after & hath been oft tymes already done: The Idols wherein & wherby he worshippeth, is, 1. his owne false Church, 2. his owne false standing as a mēber of the false church 3. his owne false Ministery, 4. his owne false parish Church, or Idol Temple, 5. his service book, 6. his Lords the Prelates, their courts, & ministers wherin & wherto he submitteth. Generally: look how many Prelates, Preists, Deacons, Parishes, Temples, Service books, Surplices, Crosses, Holy dayes, Courts Ecclesiastical, Officers in these Courts ther are in the Land: So many Idols there are: that wee may say as Esay said in his tyme of Iudah, Esay, 2.8. their land is ful of Idols. & so this question of yours Mr. Bern. is answered: Now the second point to be manifested is. VVhat is Real: I opposed Real to mental as may be seen Princip. Inferene. pag. 9. & 10. Mental or intellictual is that which hath his being in the mynd or vnderstanding: as the frame of the English Churches conceaved in the mynd, I called a mental Idol: Real is that which hath an existence & being out of the mynd & conceipt: as the Parish Church of worksop, whereof Mr. Bern. is vicar, is a real Idol, having exiſtence, & being not only in the mynd & conceipt, but also in deed & truth. Now Real is eyther Natural, or Moral, or Artificial, or Political. Natural as a man, Moral as vertue, Artificial as a howse, Political as a Cittie or common wealth, & whereas I called a falsely constituted Church a real Idol, I intended it a real Politique Idol: For so a Church is a politie, Cittie, or common wealth. Revel. 11. 2. & 18. 2. VVherefore as the true Church is the Holy Cittie the new Ieruſalem that commeth downe from God out of heaven: Revel. 21. 2. Even that true Politie & common wealth of Israel, Eph. 2. 12. So the false Church is Babylon, Egipt, Sodom, that Cittie, Politie, common wealth, or Synagogue of Sathan: & so a Political Real Idol: & therfor the English assemblies being proved to be false Churches, are real Idols. Let vs in the next place consider what Mr. Bern. saith to these things: First he saith the Scripture never taketh an Idol in this sense: I have both in this Section of my lettre, also in this Parallele shewed him already that an Idol is so taken in the Scripture, but for further evidence I use this argument,

That which is contrary to a true Church is an Idol.
A falsely constituted Church is contrary to a truly constituted Church.
Ergo: A falsely constituted Church is an Idol.

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The Major is true by natural reaſon as alſo by the conſideration of the nature of contraries: For as light is contrary to darknes, vertue to vice: white to black: fire to water: So is true contrary to falſe, & a true Church, to a falſe Church.

The major is the Apoſtles owne argument, 2. Cor. 6. 16. his wordes are: what agreement hath the Temple of God with Idols? whence I reaſon thus:

That which is contrary to the Temple of God, is an Idol.
That which is contrary to the true Church, is contrary to the Temple of God
For the true Church is the Temple of God.
Ergo: That which is contrary to the true Church is an Idol.

Herevppon it followeth that ſeing the Apoſtle oppoſeth an Idol to the temple of God as he oppoſeth light to darknes, Chriſt to Belial: & ſeing the Temple of God is the true Church, therfor an Idol in that place is a falſe Church: now Mr. Bern, with al yonr learning avoyde this place, & I wil yeeld you this particular.

Further, A falſe Chriſt is an Idol.
A falſe Church is a falſe Chriſt.
Ergo, a falſe Church is an Idol.

The Major is vndeniable.

The Minor is proved two wayes: Firſt by the contrary thus:

A true Church is true Chriſt as may be collected from theſe two places, 1. Cor. 12, 12 Gal. 3, 16.

Therfor a falſe Church is a falſe Chriſt.

Secondly it may be proved by Chriſts owne wordes, Mat. 24. 24. ther shal ariſe falſe Chriſts, & falſe Prophets, that is to ſay falſe churches, & falſe Miniſters which profeſſe & teach doctrynes of the Lord Ieſus falſely, both of his perſon & offices as the Arrians, the Lutherane vbiquitiſts, the Papiſts, the Anabaptiſts, &c. Thus you ſee wee have proved vnto you now this ſecond tyme that a falſely conſtituted Church is a real Idol. But bicauſe you cannot ſoundly anſwer, therfor blaſphemouſly you ſcoffe at the doctryne of the conſtitution of the true Church, wee doe conſtantly & bouldly defend that out of a Church truly conſtituted (when a man can & may jovne therto) no ordinance of God can be accepted, neyther preaching, nor praying, nor Sacraments, nor any other religious action. what the Lord accepteth in ſecreat that we diſpute not: but what the word of God teacheth vnto vs to be acceptable that wee ſpeak of.

And tel me Mr. Bernard, can ther be a true miniſtery, a true baptiſme, a true faith, true prayer, true preaching, or adminiſtring the L. ſupper true excommunication in the church that is falſely conſtituted? did the L. accept of the Sacraments & Sacrifices of the Church of Iſrael conſtituted by Ieroboam that author of Idolatry? doth not the Lord ſay vnto that people in that falſe Church, Lo, Ammi, Lo, Ruhamah, No People, No Pitie, Hoſea, 1. 6 9. & is not the Lord as ſevere now againſt a Church falſely conſtituted in the New Teſtament, as he was againſt the falſe Church of the ten tribes in the old Teſtament? or do you think that the Lord accepteth of a falſe faith, miniſtery, baptiſme, prayer, preaching, excommunication & the reſt? make theſe things agree Mr. Bern. if you can: if you cannot, ceaſe your ſcoffing, & give glory vnto God: I demaund of you: do you think that God accepteth the prayers & Religious exerciſes of the Papiſts, the Arrians, the Anabaptiſts,

Anabaptists, the Familists, or any other heretiques or Antichristians, if not what is the true cause that God accepteth them not? is it not for that ther is not that true communiō of the Saynts there, the true Church, the true sponse of Christ, the Spiritual Temple where God hath provised his presence? So then it followeth invincibly that a true constitution of a church, that is a true communion of Saynts, is that only lawful religious, society, or communiou of men, wherby God wilbe honoured, wherin he wilbe served, & wherto he hath promised his presence & acceptance: & as conventicles are vnlawful assemblies of men in civil states, so are al false churches vnlawful ecclesiastical assemblies & the actions therein performed vnlawful, & so abhominable in the sight of God, the summe of all is breefly thus much.

That communion of men wherto God hath given the covenant: the Holy things the promises, Christ for King, Preist, & Prophett, is only accepted, & their Ecclosiasticall actions only acceptable: But a true visible church, that is a communion of Saynts, joyned together in the true covenant, is that only communion of mē wherto God hath given his covenant, his promises, his holy things, Christ for King, Preist & Prophet.

Therfor a true visible church, that is a communion of Saynts, & their actions ecclesiastical, as preaching & prayers, &c. are only accepted. & by consequent on the contrary I inferre thus.

That communion of men wherto God hath not given the covenant, the holy things the promises, Christ for King, Preist, & Prophet, is not accepted of God, neither, their actions ecclesiastical are acceptable.

A Church falsely constituted (as in the old Testament was the Apostate church of the ten tribes, & in the new Testament is the churches of Antichrist) is such a communion of men, wherto God hath not given the covenant, the holy things, the promises, Christ for King, Preist, & Prophet.

Therfor a church falsely constituted is not accepted of God, neither are their actions ecclesiastical, as prayer, preaching, &c. acceptable in the sight of God.

Hereyppon I conclude not as Mr. Bern. blasphemously scoffeth that the Idol or Goddesse constitution, but that the true constitution of a Church which is the Lords Holy ordināce is that which Sanctifieth al ecclesiastical actions: & that a false idolatrous, Antichristian constitution of a church, corrupteth, polluteth, stayneth al the ecclesiastical actions of that false church: So saith the Apostle, vnto the pure al things are pure: but vnto them that are defiled & vnbeleeving is nothing pure. Tit. 1. 15. & this is my welbeloved sonne (saith the Father from heaven) in whome I am wel pleased, Mat. 3. 17. & God heareth not synners, but only the true worshippers: Ioh. 9. 31.

Finally, I avouch that a falsely constituted church is a greater & more abhominable Idol, then any Idol that possibly can be in a true church: For a false worship, Ministery & government may be indeed in a true Church through ignorance & the like occasions: But a true ministerie, worship & government cannot possiblie be in a false Church: For the true Ministerie, worship, & Government are the Holy things of God, which are not given to false Churches, but only to the true Churches of Christ, the true communion of Saynts: & a false Church being an Idol doth conveigh her idolatrous & false constitutiō as a poison through all her Ecclesiasticall actions or workes off communion:

Breefly therefore to compare True & False: Idols & Ordinances together: Bonum quo communius eo melius: Malum quo communius eo pejus: They are two maximes true in nature & experience, & so also in Religion: Truth & ordinances the more common & vniversal the better & more excellent: Falsehood & Idols, the more common & generall the worse & more pernitious, For example, a true Church better then a true worship, then a true Ministery, then a true government, &c. A false Church worse then a false worship, then a false Ministery, then a false government, &c. For a true Church is the first & most noble & vniversal in Religion, from whence al the rest issue as a streame from the Fountayne: & a false Church is the first, most ignoble & general qualifying al the ecclesiastical actions of the Church with her owne falsehood & idolatry: Therfor I am bould to pronounce your false & idolatrous Church constitutiō to be worse then your false Ministerie, worse then your false worship, worse then your false government, &c. & on the contrary, our true constitution to be the most honorable & beautiful ornament of our Church: more glorious then our true Ministerie, worship, & government, sith these latter issue & do flow from the former as from the spring or Fountayne. A true man may have a wooden legg, an eye of glasse: So a true Church may have a false ministery & worship, or government. A man carved out of wood, cannot possiblie have any truth of a man in him, but al his parts & limmes are wooden, evē as the image is of wood. So a false Church can have nothing true in it, but al is false, idolatrous, vsurped, for what agreement hath Christ with Belial? These things are playne enough to them that will vnderstand.

The fourth Section.

Your ninth position followeth, viz:

9. That those which are not of a true constituted Church, are no subjects of Christs Kingdome: This you hold error, & I hold it truth which I wil manifest vnto you most evidently,

The true Church in the Scripture is called the house of God, Heb. 3.6.

The Temple of God which the L. inhabiteth, & wherin he walketh. 2. Cor. 6.16.

The household of fayth, Gal. 6.10. the body of Christ, Eph. 4.15.16.

The Kingdome of heaven of Christ & of God, Eph. 5.5. Mat. 3.2. Luk. 19.11.12. Act. 1.

3. Further this true Church is but of one shape, forme, fashion, or constitution: Eph. 4.4 The body that is the Church is one, that is of one shape: For one in that place signifieth vnum specie, not vnum numero, for ther are many Churches in nomber, but one true Church in the frame or constitutiou: Let this therfor be set downe for an invincible truth that the true visible Church is the Kingdome of Christ, wher Christ the King only ruleth & raigneth in his owne lawes & officers & over his owne subjects: & al those that wil not be subiects to this King in this his Kingdome he accounteth his enemies & wil have them slayne before his face Luk. 19.27. Hence then it followeth that those that are not members of a true constituted Church, are not subjects of Christs Kingdome: which you say is error, wherin you see you give the Holy Ghost the lie, imputing error vnto the word of truth: But you wil say if men be not subjects of Christs Kingdome, ther is no salvation for them; I deny that: wil you condemne al the Iewes, Turkes, Papists

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in the world! yet I say they are no subjects of Christs Kingdome which is the true visible Church: I pray you therfor be as good to vs, as you are to your selue in that censure: wherfor we must remember to distingnish betwixt the visible Church which is Christs Kingdome, & the Catholique Church which is invisible. The visible Church hath in it a visible communion, visible & sensible ordinances for men to walk in a visible fayth expressed in the outward declarations thereof in confession, & profession of the truth, this visible Church must we joyne to & live in, this is the sheepfold wherin Christ foldeth his sheep, into this sheepfold both sheep & shepheard must enter by the dore, & not clyme vp another way as theeves, & robbers doe: Of al those that live & continue in this true visible Church we are bound to beleeve holines, fayth & election in particular. Eph 1.1.4. Now the Catholique Church which is invisible is the comprehension of al the elect in al ages & places: whose persons are vnknowne to vs, & such secreat things the L. hath reserved to himself, & concealed from our knowledg, & therfor we are not to search after them, but must walk in that way which he hath taught in his word wher so much of his wil as is fit for vs to know is revealed: now I would have you manifest to me two things concerning this point: one is that the Catholique Church is Christs Kingdome, another is that al that are ont of the visible Church are condemned: I for my part hold the contrary, viz: First that the visible Church truly constituted is the only Kingdome of Christ, which he at the day of judgment shal give vp into the handes of his Father, 1. Cor. 15.24. & that therfor they who are not members of Christs true visible Church are no subjects of Christs Kingdome: & Secondly, notwithstanding that ther are many who are no members of the visible Church, & therfor no subjects of Christs Kingdome, who notwithstanding aperteyne to the L: Election, & are within the compasse of the Catholique Church, out of which ther is no salvation, Now Mr. Bern. if you have any thing to object against this truth, let vs have it I pray you that we may receave instruction & reformation from you: you assume great dexteritie in diving into mens arguments, I pray you dive into the bottome of this point & discover the error therof if you be able: if not, lay your hand vppon your mouth, & give glorie to God, & confesse your ignorance & errors.

Paralleles, Censures, Obseruations, aperteyning to the Fourth Section.

In this Section Mr, Bern. saith that it is error to hold: that those that are not of a true constituted Church are no subjects of Christs Kingdome.

In his book intituled the Seperatists Schisme pag. 80. & 81. He affirmeth the same thing in these words: viz: That such as are not of a particular constituted Church (to wit, such a one as theirs is) are no subjects of Christs Kingdome.

Mr. Ainsworth answering Mr. Bernard, pag. 173. vseth these wordes:

Neither is this position set downe in our wordes (to my knowledg:) if therefor Mr. Bern. were not a caviller, he would not have reckoned this among our errors

Although Mr. Bern. oppugneth this truth, & Mr. Ainsw. forsaketh the defence therof, yet I stil defend it as the vndoubted truth of God. First, therfor I wil expound the true meaning therof: then also answer Mr. Bern. cavils & cautions.

I say not therfor as Mr. Bern. ignorantly & vaynly & captiously conceaveth, that whosoever is not actually a joyned member of a true visible Church not living in communion with that church, is no subject of Christs Kingdome, but I say thus: they that are not of a true constituted Church are no subjects of Christs Kingdom: now it is one thing to be in a true church as a member therof actual walking in presence & cómunió therewith, another thing to be of a true church. which one may be eyther as yet actually vnjoyned or being a joyned member actnally & yet absent in regard of bodily presence. that one vnioyned actually may yet be of a true visible church, I declare by divers particulars: as first, one that by violence is deteyned from a true constituted churchyet may be of it in desire, wil, affection & purpose though actually vnioyned, the Lord accepting the wil for the deed when it cannot be performed. Againe when as yet ther is no true visible church established actually, a man may be of it, in that he would be joyned vnto it, if it had any real existence, So the Martyrs in Q. Maryes dayes may be said to be of a true visible church, both for that they would have actualy joyned to the true cóstituted church if it had bee established, as also for that they in wil & purpose desired so to do, although violently they were deteyned by imprisonment: Further they that are of the true faith which is professed in the true Church may be said to be of that true church: which faith is not a thing invisible, but visible & sensible: as namely a man Seperated from all false churches, & professing the true visible faith of the church, holding it vnlawful in regard of some corruption which he seeth in the true church, to joyne therevnto may yet be said to be of the true church. Lastly, if some brethren though but two or three walk together in holy communion, they are a true Church: & although perhaps they have not solemnely entred covenant, yet ther communion in holy exercises is a declaration that they have contracted together, though weakely & corruptly yet truly. So that these particulars being wel weighed may sufficiently informe you of my meaning: but Mr. Bern you have in your book quoted this point otherwise then I have propounded & expounded it in my lettre, & that in two particulars, viz: 1. in saying, a particular constitnted Chutch: 2. in adding these wordes: Such a one as theirs is: For ther is asmuch difference betwixt a true constituted Church, & a particular constituted Church, as ther is betwixt a man, & this man or that man: the one is species: the other individuum: & it is evident that a man may be of a true constituted Church, & yet not of a particular constisituted Church as may be perceaved by the 4. particulars before mentioned: Againe in adding these wordes, viz: such a one as theirs is: after a scoffing vprayding & disdainful manner he seeketh to draw into hatred & abhomination the true Church of Christ: but the tyme wil come when the Lord wil reward every man according to his workes.

In the second place let vs consider of Mr. Bern. cavils & cautions which are 4. in nomber. pag. 81.

First, he saith the Scripture never setteth forth any of Gods people by this marke: say you so Mr. Bern? is not the Scripture plentiful in declaring vnto vs that the L. addeth dayly to the Church, such as should be saved: Act. 2. 47. that they that gladly receaved the word were baptized & added to the Church, & continued therin: Act. 2. 14. 42 doth not the Apostle teach that ther is one faith, one body, one baptisme, one Lord, & but one? Eph. 4. And that they that are not of this faith, body, baptisme, Lord are without the faith, without the body, that is the Church, without the true baptisme, whithout

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this true Lord & King Iesus Christ? & so are none of Gods people visible, none of Christs Kingdome, none of Christs body, none of his faith, & baptisme? Are not true faith, prayer baptisme, the Lords Supper, the true church plaine & pregnant domonstrative proper adjuncts of Gods visible people? & how can you with any face of truth or a good conscience of your judgment & knowledg say, that to be of a true visible church, is no note of Gods visible people? but you say further that he synneth which doth not live in a true cō stituted Church ordinarily, when he can & hath meanes offered: nay we say further then so: that he synneth that doth not seek meanes to live in a true constituted Church, & not only he that vseth not meanes offered so to doe: wherfor we say that which you say & more alsō: but I pray you, what meaneth your ordinarily living in a true constituted church: doe you hold that ther are two sorts of mēbers & conversers in the true church some ordinary & some occasional or extraordinary? & do you think that to be of a true chuch, & to live in a true church are one thing? we say that members of true churches are al ordinary & of one kind & consideration: & further we say, that it is one thing to be of a true church or a member of a true church, another thing to live in the true church: & a man may be a member of a true church potentialy & actualy, as I have already declared in the 4. former particulars. but al this is nothing to that which I affirme, for I say thus: that he which is not of a true visible Church, is no subject of Chr. Kingdom, that is he is not vnder the visible dominion & Lordship of Chr, in his church which is his Kingdom: I do not say that he is invisiblie none of the L. people: for a man may be one of the L. people in election & grace invisiblie, & yet not in the true visible church which is Ch. visible Kingdom: againe take an instance to exemplifie the matter: al we that are of the seperated churches in these contryes are of the common wealth of England, & therfor subiects of the King of England our Soveraigne Lord on earth, though we are not actualy vnder the execution of his lawes, courts, officers, by reason of banishment, & that we may submit to Chr. ordinance, &c. So a true seperated Christian is a subject of Chr. visible politie & Kingdom, which is his church, eyther actually or potentially, although by banishment that is by vndeserved communication, by imprisonmēt, by other occasions he be actualy absented & seperated from the presence therof. wherfor Mr. Bern. I doe in this section indite you btfore the L & the world, as one that of purpose & so maliciously perverteth my meaning & staundereth this excellent truth of God: doth not your conscience tel you may you not read it in the copy of my lettre that I distingnish betwixt Gods people, which are of two sortes, visible subjects of Ch visible church which is his Kingd. & invisible ones known only to the L. certaynly & particularly? further this doctryn of myne you say is contrary to 4, places of Scripture, pa. 81. the first place is Gal. 3. 7. 9. the Apostles wordes are these. They which are of faith are the children of Abrahā. vs. 7. & they which be of faith are blessed with faithful Abraham: which scripture proveth my doctryne or rather the L. truth. I say: that faith heer is oposed to the works of the law, & that faith signifieth a visible faith: For the Apostle Iames saith, Iam. 2. 21 – 24. Speaking of the same matter, viz: of Abrahams faith that it was made perfect by works: for if Abrahams faith had not been manifested by his workes, it had been invisible, & it would not have been discerned by mā: & therfor in the same place vs. 14. the Ap. speaketh directly of a visible faith: this place of the Ap. therfor confirmeth my assertiō plainly, that they that are not of a true constituted Church, are no subjects of Chr, Kingd. because they do not by their workes shew their faith;

but if they have faith they have it with God, & not with man, who can judg only by the fruites.

The second place is, 1. Ioh. 3. 14 where the Apostle speaketh thus: VVee know we are trãslated from death to life, bicause we love the brethren? VVho are the brethren, are not they that cal God Father? who can cal God Father but they that have Christ for their Lord & Mr. for their Elder brother? To whome is Christ Lord & Mr. but to them that are subjects of his Kingdome? So that this place also maketh most evidently for the confirmation of this truth of God which I defend. But you Mr. Bern. dreame of an visible faith, of an invisible Kingdome, of an invisible brotherhood or consanguinity: whereas Christ saith directely, that they which doe the wil of God, are his brethren & of his Fraternity, Marc. 3. 35. & what have we to do with things invisible, hidden, & secreat, Deut. 29. 29. I avouch that you cannot prove to me by any rule of Gods word certaynly, that those that are not members of a true constituted Church, are subjects of Christs Kingdome invisible as you I am sure intend it: Further, what is the love of the brethren wher of the Apostle speaketh? is it not a visible love testified in the performance of the visible dutyes of love: Christ saith Ioh. 14. 15. if ye love me keep my commaundements: obedience is the true touchstone of the love of God, & 1. Ioh. 3. 17. whosoever hath this worlds good, & seeth his brother need, & shutteth vp his compassion from him, how dwelleth the love of God in him? So the visible dutyes of brotherly love are the true touchstone of brotherly love: but the principal visible dutyes of brotherly love are the dutyes of admonition, consolation, supportation, patience. 1. Thes. 5. 14. Exhortation, edification, vs. 11. among thẽ admonition is most excellent. Mat. 18. 15—17. compared with Levit. 19. 17. they therfor that altogether omit these visible dutyes of admonition in the degrees thereof injoyned by Christ & the Apostles, how can they be said to love the brethren? but al they that live out of a true constituted Church wholy omit the visible dutyes of love to the brethren, seing they neyther know, nor have brethrẽ vppõ whome they may exercise these dutyes: Therfor this place of the Apostle is pregnant & invincibly strong against you.

The third place is 1. Cor. 1. 1. Now what wordes Mr. Bern, intendeth in this place I can not conjecture except they be these: viz. in the second verse: with al those that cal vpon the name of the L. Iesus Christ in every place: whence it may seem he would gather that ther were some subjects of Christs Kingdome, & not of a constituted Church. I do verely think that seing these persons that were absent frõ the Church of Corinthus, did call Iesus Christ Lord they did therfor acknowledg him for their Lord & King, & therefor did apertayne to his Kingdome which is his visible Church: happily they might be some brethren which did not dwel in Corinth, but in some villages about Corinth: & that this is so the place afordeth evidently: For he wrote both to the Church that was in Corinth, & to the brethrẽ that were in other places which were no doubt of the church of Corinth, El. how did that Epistle in the contents of it concerne them, For seing the Apostle writeth this Epistle to them they had to doe with the matters wherof he taxeth the church, for he taxeth them al indifferently, seing he writeth indifferently vnto them al. Herevppon it followeth that eyther these persons that were in other places were mẽbers of the Church of Corinth: or els if they were no members off that church, the Apostle in vayne doth direct his Epistle to them taxing them off the corruptions off that church

Church: Except it be ſaid that the Apoſtle doth hereby intereſt other churches to deale with the Church of Corinth, for their corruptiós, & then Mr. Bern. gayneth nothing by it neither, ſeing therby he confeſſeth that theſe other brethren were members of other true conſtituted churches.

The third place therfor is nothig to the purpoſe.

The laſt place is 2. Theſ. 3. 15. & count him not as an enemy, but admonish him as a brother.

To paſſe by what ſome think of this place, I ſay vnto you Mr. Bern: that it hath not ſo much as a ſhew for your purpoſe: The Apoſtle ſpeaketh in this verſe negatively & affirmatively. For he teacheth that they ought not to recken of an excommunicate, as they account of an enemy, but they are to admonish an excommunicate as they doe admonish a brother: Therby teaching vs that an excómunicate is in a midle condition neyther an enemy nor a brother, but one that is vnder the cenſure of the church, as a meanes ordeyned by God for his reformation. how wil this place prove that an excommunicate is a member of Chriſts inviſible Kingdome? or if it ſhould prove that ſome excommunicats are members of Chriſts inviſible Kingdome, how can you prove that this or that excommunicate is ſo? do you know the Lords Elect certaynly, & particularly, that are out of the church? Or what doth this aſſertion of yours, & this place of Scripture againſt my aſſertion? who ſay, that ſuch as are not of a true conſtituted church, are no ſubjects of Chriſts Kingdome: viz: Of the Kingdome which he ſhal give vp into the hands of his Father in the day of his final judgment,

In the third place Mr. Bern. asketh what may be ſaid of wickliſe, Hus, Luther, Bucer, Melanchthō, the Martyrs, Gods people in England, of Lot, Iob, the people in captivity in Mordecay his tyme: wherto I anſwer as I have already done: That Iob was a member of a true conſtituted church, & ſo a ſubject of Chriſts Kingdome, So was Lot, ſo were the people of the Iewes in captivity, though violently deteyned from the Holy land, Citie & Temple: & therfor Mr. Bern. in theſe three demaundes gaineth nothing except the eſtimation of ignorance & folly be gaine: to that of the Martyrs, Hus, Luther, & Gods people in England, I ſay two things: eyther that in affection & deſire they aperteyned to the true viſible church being ſeperated from the falſe church: or that they were of the inviſible church, & of the inviſible Kingdome which is vnknowne to man, & the members therof vnknowne: diſprove you this if you can.

In the laſt place you demaund, whither Chriſts Kingdom be not Spiritual & inviſible alſo? Ioh. 18. 33. & 10. 16.

The two places of Scripture quoted by you do not prove that Chriſt hath an inviſible Kingdome, & ſo inviſible ſubjects knowne to vs, For Ioh. 18. Chriſt ſaith my Kingdom is not of this world, that is to ſay: it is not begunne, continued, & perfected by worldly meanes: So Chriſt expoundeth himſelf, afterward ſaying: my Kingdom is not from hēce: my ſubjects would fight for mee vſ. 36. meaning that his Kingdom is neyther erected nor ſupported by worldly meanes as by ſword, ſpeare or ſhield: in reſpect whereof the Apoſtle ſaith Rom. 14. 17. The Kingdome of God is not meate nor drinck, & 2. Cor. 10. 3. 4. Though we live in the fleſh, yet we do not warre after the fleſh for the weapens of our warfare are not carnal: The ſecond place is Ioh. 10. VVher Chriſt ſaith not as you dreame very ignorantly & childiſhly, that he hath an inviſible Kingdome, but that he

hath

hath sheep of two ſorts, ſome of the viſible Church of the Old Teſtament, which is one fold, ſome of the viſible Church of the New Teſtament, which is another fold: of the Iewes & Gentils: both which ſorts of people shal in Chriſt Ieſus, the partition wal being taken away, be joyned, & made one that ſo ther may be one sheepfold & one shepheard, but what is al this Mr. Bern. to diſprove the truth of my poſition? Again to anſwer your demaund, I ſay that Chr. Kingdome is Spiritual & inviſible aſwel as outward & viſible: For when we ſay that Chriſts Kingdome is viſible & ſenſible, we do not deny that it is alſo inviſible & Spiritual: neyther are theſe two contraryes to be opoſed, as excluding one another: For as a man is not only the body which is viſible & ſenſible, but cheefly & principally the ſoule which is inviſible: & as the true Sacraments are not only the outward Elements, but the inward grace alſo, & that moſt eſpecialy: So the viſible Church which conſiſteth of men, is not only the outward communion, but eſpecially & cheefly the inward & Spiritual fellowship which the Saynts have with Chriſt, & one with another: The Apoſtle therfor ſaith both that ther is one body & one Spirit: Eph. 4. & that al that are baptized are baptized into one body, & al that communicate are cauſed to drinck into one Spirit, 1. Cor. 12. 13. And as the Saynts are members of Chriſts body, of his flesh, & of his bones, Eph. 5. 30. So they that are joyned to the Lord are one Spirit: 1. Cor. 6. 17. we grant you therfor Mr. Bern. that Chriſts Kingdome is Spiritual & viſible, but we deny that Chriſts Kingdome is only inviſible, or only viſible: he that doth plead to me that he is a member of Chriſts viſible Kingdome, & yet cannot shew vnto me his fayth by his workes, I ſay vnto him as Iames ſaith: What avayleth it him? o thou vaine man! shal thy fayth ſave the? thy fayth is dead: & he that shal plead with the Lord in the day of his judgment, that he hath propheſyed in Chriſts name, & by his name caſt out Devils, & wrought many great workes, given his body to be burned in the fire, given al his goodes to the poore, hath ſpoken with the tongs of men & aungels, wanting true inward love & faith the Lord wil ſay vnto him depart thou worker of iniquity, I know the not: al this outward shew was hypocriſy: & thou art but as ſounding braſſe, & a tinckling Cymbal. Therfor as the Apoſtle ſaith: glorifie God with your body and Spirit, for they are Gods: 1. Cor 6. 20. he that is only an inviſible member of Chriſts kingdome, is but half a ſubject of Chriſts Kingdome at the vtmoſt, though it be the better half: & he that is only a viſible member of Chriſts Church, he is vnto vs truly & fully a ſubject of Chriſts Kingdome, though vnto the Lord he is but half, & ſo the worſe half, & ſo as good as nothing: Let the Lord judg in ſecret what he pleaſeth in mercy, but wee muſt judg in viſible that which we ſee viſiblie, & therfor to conclude this Parallele: I ſay he that pleadeth himſelf to be a true ſubject of Chriſts Kingdome by his inviſible fayth, yet ſtanding in confuſion with the world in the falſe Church, worship, miniſtery & Government, let him be what he may be vnto the Lord, to mē he is eyther an Antichriſtian or Fameliſt: & he that wanting true faith only in ſecreat knowne to the Lord, is yet a mē ber of a true Church, though I muſt needes ſay vnto him thou art holy, faithful, & Elect, yet the Lord wil cal him an Hypocrite, & a worker of iniquity in the day when he will bring vnto light every ſecreat thing whither good or evil: Therfor my poſition ſtandeth firme notwithſtanding al your cavils, that he that is not of a true conſtituted Church is no ſubject of Chriſts Kingdome.

The fifth Section.

In the next place followeth your eighth position which you account error, viz.

That such as are not in your way are to be accounted without after the Apostles meaning, 1. Cor. 5. 12.

I take it to be most evidently true vppon the former groundes, that seing the true visible Church is Christs sheepfold, his Kingdome, his howse, his household or family, his Temple or Tabernacle, his body: That therfor al those that are not within this sheepfold this Kingdome, howse, family, Temple, body, are without: For they are either within or without, but they are not within: go: they are without: Now for the Apostles meaning in that place of the 1. Cor. 5. 12. I do also take it to be manifest that he aymeth not only at the grosse Idolaters in paganisme, but at al manner of vnbeleevers, that is both Iewes & Gentils that did not embrace the faith: now these persons were of 4. sorts, 1. persecuting pagans, 2. civil pagans, 3. persecuting Iewes, 4. the Iewes that were Zealous & vnreprovable in the law of Moses, (as was Paul) & yet refused Christ: Such as the Apostle speaketh of Rom. 10. 1. 2. 3. Who have the Zeale of God, but not according to knowledg who sought to establish their owne righteousnes & did not submit to the righteousnes of God: al these 4. sorts of persons were then without the true visible Church of the Apostolique institution, which is called the Kingdome of God: Now whereas you say wee doe account al without that are not of our way, I answer two things. First, that all the members of every true Church in the world wee doe account within. Secondly, that al the members of false Churches wee doe indeed account without: & therefore wo doe account your particular Church at worksop to be without: For it is not the true constituted Church of Christ, & therfor it is a false Church, & therfor without according as the holy Ghost testifieth, the court that is without the Temple cast out: Apoc. 11. 1. Now you know that in the old Testament al sorts of people good & bad came into the vtter court: but now in the new Testament, Iohn by vision was commaunded to cast that vtter court out & not to measure it, bicause it is given to the Gentils who shal tread the Holy Cittie vnder foot: & now only the true visible Church, which is the Temple of God: 2. Cor. 6. 16. consisteth of a holy people which must come out from the vnrighteous & vnbeleevers that are Belial even without the yoke of the L. ordinances: & must be a Seperated people: And must have no followship nor agreement with vnrighteousnes, nor touch any vncleane thing: & such a people the L. promiseth to receave to be his owne people & no other: I avouch therfor that seing your parish Church wherof you are parish preist consisteth of a confused rowt even such a people as came into the vtter court in the old Testament, that therfor by the commaunderment of the Lord your parish church must be cast out & not measured. & therfor it is without & so are all such assemblies as yours is: what say you Mr. Bern. now? either justifie your Church or forsake it: Let vs heer what answer you make to this matter: for I gesse it toucheth your freehold very neerly: but I proceed.

Paralleles, Censures, Observations, aperteyning to the fifth Section.

In the beginning of this Section Mr. Bern. imputeth to vs to hold that such as are not of our way are to be accounted without after the Apostles meaning, 1. Cor. 5. 12.

In the book called the Sep. Schisme, pag.82. Mr. Bern. saith, This is one error of ours, that all not in our way are without. And that wee do apply against them. 1. Cor.5.12.Eph.2.12.

Mr.Ainsw.confutation of Mr.Bern. pag.173.saith: we hold that al not in the way of Christ,are without.

In the midst of this fifth Section I expounding what wee hold, saying thus: All the members of true Churches wee account within: & all the members of false Churches without: & al that are of Christs visible Church, which is his Sheepfold, Kingdom, Family, Temple, Body, are within, & al that are not within this true visible Church, are without.

Hereby it appeareth that in this particular ther is no difference betwixt Mr. Ainsw. & me indeed & truth.

Mr.Bern. I do wonderfully mervayl at your boldnesse, that you dare so contrary to all truth, & contrary to my expresse wordes in this Section thus impute vnto vs: I say, and so al of vs say: That the members of the true Churches whatsoever, are within: & therefor not only our particular Churches that Seperate from the English assemblies, but all other true Churches that seperate from the false wayes of Antichrist, & walk in the true faith of Christ, are within: al false Churches & the members of them, are without: Ther is one only faith & truth, Eph. 4.5. as in the Old Testament so in the New the true church ministerie, worship, & government is but of one kind: al the Churches or assemblies of the Edomites, Ammonites, Moabites, Ishmaelites, Israelites, Samaritanes, & the rest were false churches, had a false ministery, false worship, & false government, & only the Iewes had the true Church, Ministerie, Worship, & Government with them: So in the New Testament al Churches or assemblies of men whatsoever professing Christ (as Abbayes, Monasteries, Nunries, Colleges, Cathedrals, Seminaries, Rectories, Parishes, &c.) & not Seperated from the Antichristians & worldlings, are false Churches, & so without: only the Seperated Churches are the true Churches, & are within: you should have answered this Section of my lettre Mr.Bern. before you had printed your book, if you had dealt ingeniously & plainly: but seing you cānot answer (for I take it so bicause you doe not answer, for your book declareth that ther is no wil wanting) let vs see what you object, your objections are three.

First, the two places of Scripture, 1. Cor. 5. 12. Eph. 2. 12. you say are ment of such as never made so much as an outward profession of Christ Iesus at al: your argument is this: No Scriptures directed against pagans, can truly be applyed against Antichristians.

These places are directed against pagans: vic: Eph. 2. 12. 1. Cor. 5. 12.

Ergo these places cannot be truly applyed against Antichristians.

I deny your Major Mr.Bern. & you have not proved it at al: Let the reader judg whether your speeches be oracles that they must be believed, bicause you vtter them: but herin your fraud and evil conscience or palpable ignorance appeareth, that you leave out your Major, which you should have confirmed, & propound only your minor: For that these places are vnderstood of Pagans I deny not, but that they are only to be vnderstood

of pa-

of pagans, & that they cannot be vnderstood of Antichristians I deny it: & I prove the contrary evidently to your conscience, & the conscience of al men after this manner.

That which the L. hath taught vs to doe, we may lawfully doe.

But the Lord hath taught vs to apply against Antichristians places of Scripture directed against pagans,

Ergo: places of Scripture directed against pagās may by vs be applyed against Antichristians.

The Major is evident. The minor is proved by the consideration of these Scriptures, Revel. 11.8. & 18.2.7.21. where the holy ghost applyeth against the Antichristians, matters & Scriptures spoken literally of Sodom, Egipt, & Babylon, which were all pagans.

Againe, If Antichristians be in condition eyther equal to or worse then pagans, thē by proportion, Scriptures directed against pagans, may be applyed against Antichristians.

But Antichristians in the Lords account are in a condition equall, yea worse then pagans:

For so Christ saith, Mat. 11.22, that it shalbe easier for Tyrus & Sidon, & the Sodomites then for Chorazin, Bethsaida & Capernaum, & Ezech. 16.44—52. Iudah, Sodom, & Samaria are sisters in sinne & punishment, & Iudah hath justified Sodom.

Therfor, Scriptures directed against pagans may be applyed by proportion eyther of equality or superiority against Antichristians.

Now for your further instruction in this point Mr. Bern. consider that in the new Testament the phrases, speeches, titles, priviledges & benefites of the Church of the Iewes, considered as the true Church are ordinarily applyed to the visible Church of Christ in the new Testament: & contrariwise the phrases, speeches, titles, priviledges, & judgments pronounced against the Gentils in the old Testament are customabley applyed against the false Churches & Antichristians in the new Testament: Hence it is that the true visible Church of the new Testament is called the holy Cittie, Temple, Tabernacle, the new Ierusalem & the like, & the false Church is called the Gentils, Egipt, Sodom, Babylon, &c. the reason whereof is bicause that the Church of the Iewes was a type of the Churches of the new Testament, so the assemblies of the Gentils were types of the false Churches of Antichrist: as you may see through the whole book of the revelation in divers particulars: which point if you had eyther vnderstood or attended, you could not thus frivolously have objected to vs this one particular, that speeches vnderstood of pagans may not be applyed against Antichristians: I pray you what vse do you make of the prophesies of the old Testament against Nineveh, Babylon, Elam, Madai, & the rest? What vse can you make of the judgments threatned & inflicted vppon the Gētils if not this that Christ & the Apostles make, Mat. 11.22.24. & 12.41.42. 2. Pet. 2.5—7.15. Iude. 7.11. Heer I know you will say that you are not Antichristians, & so though these places may be applyed against Antichristians, yet not against you: that particular wee will see afterward in his proper place: in the meane tyme thus much we have gayned that places of Scripture directed against pagans may as wel be applyed against Antichristians, as places of Scripture spoken to the true Church of the Iewes may be applyed to the true Church of the new Testament.

Secondly you object that wee cannot prove, laying aside the forgeries of our owne braynes, that this scripture phrase without, may be applied vnto you as to a people without. VVell wee wil lay aside our owne devices: & so let vs trye what wee can doe.

Arg.1. Churches that are in condition equal or worse then assemblies of pagans are without. Revel. 11.2.
Antichristian Churches are in condition equal or worse then assemblies of pagans.
Ergo: Antichristian Churches are without.

Againe.2. False Churches are without.
Antichristian Churches are false Churches.
Ergo: Antichristian Churches are without.

Againe.3. Dogs, Enchanters, VVhoremongers, Murtherers, Idolaters & they that love or make lyes are without. Revel. 22.15.
Antichristian Churches are assemblies of such persons,
Ergo: Antichristian Churches are without.

Againe.4. The habitation of Devils, the hould of al foule Spirits, cages of every vncleane & hateful byrd, are without.
Antichristian Churches or Babylon are such. Revel. 18.2.
Ergo: Antichristian Churches are without.

Againe.5. The vtter court which must not be measured by the golde reed, but which is given to the Gentils that persecute the Holy Cittie, is without.
Antichristian Churches are that vtter court, Revel. 11.1.2.
Ergo: Antichristian Churches are without.

Againe.6. The Serpent & his seed or aungels are without, Revel. 12.9.10. Gen. 3.15.
Antichristian Churches are the Serpent, his seed, & aungels.
Ergo: Antichristian Churches are without.

Now Mr. Bern. I have proved by playne Scripture, that Antichristian assemblies are without: & I know you wil not denye it: but you wil plead that your Churches are not Antichristian assemblies, & therfor you account that one of our errors pag 109. viz: our 8. error as you summe the: that position therfor: viz: your Churches are false Churches shalbe proved vnto you fully in the Paralleles, Censures, Observations aperteyning to the 10. section of this lettre, whither I refere the reader desiring him for his information & satisfaction in that particular to read that Section before he proceed any further in reading, lest it should be thought that I deceave & shift of thys mayne point, which is indeed the cheef & most principal of our cause & Seperation.

The third thing that you object is, that God Almightie hath witnessed that you are his people: by giving you his word, & Sacraments, by effectual conversion, by his strange & miraculous delivering you: these things Mr. Ainsworth hath answered most fully, & hath stopt your mouth for ever, that you shal never be able to mutter any more in this matter: & therfor I wil spare my paynes.

Nevertheless I advertise you of one thing that we do acknowledg that the Lord hath his people among you, whome he calleth to come out from among you & to be Seperated, & to touch none of your vncleames, 2. Cor. 6.17. Saying vnto the faithfull that are among you. Goe out of Babylon my people, that ye be not partaker of her sinnes,

& that

& that ye receave not of her plagues, Revel. 18. 4. & that they may be the better perswaded to come out from you & to be Seperated the Lord threatneth a woe, a fearfull woe to them that worship the beast or his jmage, or that receave his mark in their forehead or right hand. Revel. 14. 9. & al this the Lord performeth by our testimony. Yet nevertheless we say that your assemblies Ecclesiastical are false Churches that they are Babylon, Epipt, Sodom, where Lot & the Lords people are kept captives: & by reason of the presence of Gods people with you, therfor it is that you have those many deliverāces which you have, even as the Lord gave Paul the lives of al that Sayled with him in the Ship: Act. 27. 24, & whereas you plead you have the word, Sacraments & conversion, I say it is but as the theef hath the true mans purse, & as the false Church of Ieroboam had, & as the Samaritanes, the Edomitts, Moabites, Ammonites, & Ishmaelites had circumcision & the Sacrifices by vsurpation: which by continuance of tyme were at the last worne out among them: even so you see Mr. Bern. that Gods people, the sincerest preaching by the forwardest among you, & the conscionable practise of the truth by the best professors, & the reformation which the reformists so long have sought is almost expired & out of date in the Land: The Prelates, Subscription, Conformity, Declining to Popery, & a Linsy wolsey Religion prevayleth in the Land: & you your selfe among the rest have lost or forsaken your sincerity, & are become a Tymeserver, a Newter, a Temporizer, & then what els but an Hypocrite? & except the Lord be merciful vnto his people among you, it is likely to come to passe among you as among the Samaritanes, Edomites, Moabites, Ammonites, Ishmaelites, that the Holy things of God which by violence & vsurpation you have invaded wilbe eyther overwhelmed with Egiptian darknes, or vtterly banished out of the nation: & I would fayne know whither even at this present, ther be not a thousand parishes in the Land, wher ther is no more true profession of Christ then among the Antichristian Papists.

Finaly, to conclude this Parallele: whereas you object that wee like it that you call vs brethren, but we wil not so account you nor admonish you as brethren: I answer that we like it to be counted brethren by you, nor for that wee are so vnto you: but for that here by wee would judg you out of your owne mouths: that whereas you account vs Brownists, Schismaticks, Heretiques, Traytors, &c. you may hereby perceave your wicked slaunders, that thus intitle vs, & yet account vs your Brethren: For otherwise as we detest your Church, ministery, worship, & Government as Antichristian: So also wee have in abhomination your brotherhood, which is Antichristian: also wee abjure to be brethren to your Lords the Prelates, to your vice Lords the Archdeacons, Chancellors, Comissaries, Officials of their Courts, to the damned crew so termed in the Land, to your Church Papists, to the adulterers, Theeves, Murtherers, VVitches, Conjurers, Vsurers, Atheists, Swaggerers, Dronkards, Blasphemers, & infinite sorts of sinners impenitent in your Churches, yea & take the forwardest preachers & professors of the nation wee vtterly dislike their brotherhood visiblie standing members of the assemblies, visiblie joyned in communion with the forenamed Antichristians & abhominable persons in one & the same body: nay wee goe further: we reject the fraternity of those that deny themselves to be ordinary members of your Churches, & yet are so extraordinarily: that refuse communion with you continually, & yet reserve liberty to heare, & communicate occasionally: for seing they hereby are made one with your Antichristian body & wicked members ther

of, being vnseperated from them; we cannot acknowledg our selves their brethren, lest we joyne light & darknes, Christ & Belial, the Temple of God & Idols together: where we are neither are we your brethren, nor you our brethren visibly: neither do wee delight to be called in these respects, but only as you have heard, that we may be wel reported of by them that are without, & that we may heape coales of fire vppon your head, whē you acknowledg vs brethren, & yet slaunder vs so shamefully. & this shal suffice as concerning this Section.

The sixth Section.

Your eleventh position followeth to be considered of which is this.

That only Saynts as Mr. Smyth defineth them by 4. properties are the matter only of a visible Church: This you hould error: I hold it the most certayne truth of Gods word as these Scriptures doe evidently prove: Rom. 6. 4. 5. 8. 11–22. 1. Pet. 3. 11. 2. Pet. 3. 18. 1. John. 2. 19. Apocal. 3. 5. compared with Roman. 1. 7. Eph. 1. 1. 4, Revel. 11. 2. & 22. 14. 15. & 18. 2, compared with Deut. 14. 2. 3. 21. 2. Cor. 6. 16. compared with 1. King. 5. 12.

The 4. properties wherby I describe saynts are these though you mention them not in this your note: 1. To forsake all knowne sinne, 2. to doe all the will of God knowne. 3. to grow in grace. 4. to continue to the end. For the further cleering of this point consider that al the members of the true visible Church of the Apostolique institution are persons who are to be accounted, holy faithful & elect: now if they be elect, I hope they wil continue faithful to the end: but you wil happily object that many fal away by Apostacy: true & then they are fit to be entertayned in your churches as some of ours have been: of them I say as the Apostle Iohn saith, if they had been of vs they would have continued with vs: Therfor they were none of vs: For although they were in the outward communion, yet they were not of the true visible Church, but were only Hipocrites, & as superfluous excrescences in the body no natural true parts of the body: For as in the natural body an eie of glasse is not indeed a true part of the body, though it occupie the place or a natural part: So an Hypocrite or one that continueth not to the end possesseth only a rome in the visible Church, & is not indeed a true member. You wil demaund then why we receave Hypocrites among vs: wherto I answer we cannot discerne an hypocrite, & therfor we are to judg of men according to that we see measuring them by the word of God: That which is concealed from vs wee are not to prie into: VVherfor our judgment must alter & chang as occasions varie: & so the Scripture speaketh of a righteous man forsaking his righteousnes, Ezech. 18. 24. VVhereas in truth the gifts & calling of God are without repentance, Rom. 11. 29. Breefly therfor to deliver vnto you the truth I hold concerning this point.

1. The visible Church consisteth of an outward & inward communion.
2. The inward communion is knowne only to God: So are the members therof.
3. The outward visible communion is seen & discerned by men: So are the members therof.
4. VVee are to judg men for the present to be both of the inward & outward communion if they manifest to vs an outward visible faith.

yf afterward men Apostate finaly then wee chandg our mynd & say they were never of vs for had they been of vs they would have continued with vs.

Now Mr. Bern. I pray you answer vs this which wee thus justifie out of the word if you can: if you cannot yeeld to the truth & embrace the faith, & wee shal rejoyce for you & with you.

Paralleles, Censures, Observations, aperteyning to the sixth Section.

Mr. Bern. in his book intituled the Seperatists Schisme, pa. 83. hath these wordes, viz: Their fifth error is, that only Saynts: that is a people forsaking al knowne sin, of which they may be convinced, doing al the knowne wil of God increasing & abiding ever ther in, are the only matter of a visible Church.

In this Section Mr. Bern. saith thus, It is an error to teach: That only Saynts as Mr. Smyth defineth them by 4. properties, are the only matter of a visible Church.

Mr. Ainsworth: confutation of Mr. Bern pag. 174. Saith that he denyeth this position & disclaymeth the errors which Mr. Bern. gathereth from them referring him to them that hold it: then Mr. Ainsworth sheweth what he holdeth, that Saynts by calling are the only matter of a true visible Church: yet that many be called, & few chosen.

Let the reader consider the exposition that I have given to this position in this section of my lettre & then let him give his verdict: the exposition is summarily thus much: viz that seing the visible Church consisteth of an ontward & inward communion, they that are only of the outward visible communion as hypocrites, are no true members of the visible Church, but only in reputation & account before men.

Now I demaund of Maister Bernard againe with what face or good conscience he durst thus abuse the VVorld, to publish this position barely without my exposition, or not to answer that which I brought for the confirmation thereof, bnt nakedly to set it downe & then only to object against it: Herein you bewray to mee a mynd willing to hyde the truth, & to deceave the VVorld, & to draw the Lords truth into detestation: which whither it be not the quality of a false Prophett, I leave to the judgment of the Godly mynded: And whither hereby you doe not verefie Christs speech, that you come to rob, kill, & to destroy, & that therfor you are a theef & a robber, Ioh. 10. 1. 10.

But bicause you are so importunate with your objections & reasons, let vs heer what they are,

Firtt, you say my description of Saynts, is a proper description of the invisible members of Christ Iesus, & that it excludeth Hypocrites from being true matter of the visible Church: I answer two things: namely, 1. that an Hypocrite may performe al these 4. properties mentioned in the description of Saynts for he may, 1, Forsake all knowne sinne, 2. doe al the knowne wil of God, 3. grow in knowledg & grace. 4. continue to the end: & yet be an Hypocrite to the Lord in secreat: doe you think Mr. Bernard that all that die thus qualified in the estimation of men are indeed saved with the Lord? I confesse to mee they are vndoubtedly saved, but are they so to the Lord? make a

direct

direct answer to this particular, & you shal be compelled to see & confesse your folly. 1. I answer more properly thus: when I define Saynts I must define them not as they are in shew for the present, but as they are indeed & truth: Now truth is so eyther before men or before God: before men that is true somtyme which is false before God: & before God that is true somtyme which is false before men: That is true before men which is proved by two or three witnesses. Mat. 18. 16. He therfor is a Saynt before men in truth, that continueth to the end in faith repentance & the fruites thereof: He is a Saynt before men in shew & appearance for the present, that for the present bringeth forth fruites worthy amendement of life. For a righteous man may forsake his righteousnes: Ezech. 18. 24. I am not therefore to define a Saynt as he is in shew for the present, but as he is indeed for ever in the judgment of men: neither do I define a Saynt as he is in the Lords knowledg which is not revealed to men, but as he is revealed to be judged by the word of God: I wil declare this by instances for your further information & satisfactiō: Stephen: Demas: Tertullus: Stephen continued to the end: Demas embraced the world & fel back from the truth: Tertullus never came to the truth for ought that is revealed: I say, Stephen was a true member of the visible Church who continued to the end: Demas was no Saynt nor no true member of the visible Church indeed, but only in shew: Tertullus was no Saynt nor true member of the visible church so much as in shew or appearance: what Tertullus was in secreat to the Lord I dispute not, nor regard not: what Demas was, what Stephen was in the Lords counsel it doth not apertayne vnto vs: we must judg according to that we see & know: I say still with the Apostle continuance is a true propertie of a Saynt & member of the visible Church indeed & truth, & of the ful & compleat communion thereof, 1. Ioh. 2. 19.

Your second Objection & reason is that by this my definition of Saynts, or the matter of the visible Church so determined, I exclude the members of the visible Church of the old Testament, as Hezechiah, David, Iehosaphat, Moses, &c. VVho committed & suffered knowne sinne: yea & the Corinthians, 2. Cor. 12. 21. Also the Churches of Asia. Revel. 2, 20. 21. VVho did not amend, & yet were Saynts & true matter of the visible Church.

I answer: First to that of the old Testament objected by you, I say your bewray therein great ignorance of the true natture & constitution of the Church of the Old Testament, as also of the ministery, worship, & government thereof, which were al typical & ceremonial: Know you therfor Mr Bern. that ther is as much difference betwixt the Old Testament with the ordinances thereof, & the new Testament with the ordinances ther of, as ther is betwixt the signe & the thing signified: betwixt the ceremony & the substance: the type & the truth: the shadow & the body: Literal & Spiritual: the lettre & the Spirit. For in these & the like Phrases doth it please the Holy Spirit in the Scriptures to discover vnto vs the differences of these two Testaments, & the ordinances thereoff: you cannot plead, bicause in the Old Testament there were Sacrificing Preists, therfor ther must be such in the New Testament, neyther can you plead, for that they had one high Preist in the Old Testament, therfor ther must be one Pope or Patriarch over the Church in the New Testament: To reason thus were to bring in Iudaisme, & to disanull the blood of Christ: Therfor if you wil reason aright as you ought to doe, you must frame your reason from the Type to the Truth after this manner. This was a Type figure shadow,

shadow, ceremony, signe, literal ordinance in the old Testament, therefor we must not have that type, figure, shadow, ceremony, signe, literal ordinance in the new Testament, but we must have the thing typed, figured, shadowed out, signified thereby: as for example: In the old Testament they had a visible Tabernacle, Temple, Cittie, wee must have a visible Church, which is indeed the true Tabernacle, Heb. 8. 2, & 3. 2–6 The true Temple, 2. Corinth. 6. 15. the Holy Cittie, Revel. 21. 2. 3. In the Old Testament the materiall Temple was made of material stones: in the New Testament the visible Church is made of living & Spiritual stones, 1. Pet. 2. 5 in the old Testment the people that offered sacrifice were a holy people literally, Deut. 14. 2. 3. in the new Testament the people that worship God must be holy indeed & spiritualy, 1. Pet. 2. 5. 9. the same may be said of the sacrifices, sacrificers or Preists & of al other ordinances of the old testamét: hence it foloweth by a necessary consequence that the constitution of the church of the old testament was a ceremonial constitution: the worship of the old testament a ceremonial worship: the ministery a typical ministery: the government a typical government: the people a typical people: the land or country a ceremonial country. & so forth of the rest by proportion. This being propounded & confirmed thus as the vndoubted truth of God discovereth the vanity of your reason: I say vnto you that David, Iehosaphat, & the rest of the Godly in the old testament though they did suffer known sin in the land, yet were the true matter of the typical Church being typicaly or ceremonialy cleane: For to the constitution of the typical Church ther was not required true holynes, but ceremonial cleanenes: & although it was signified vnto them of the old testament, & necessarily required of them for their aceptation befor God that they should be truly, holy, & sanctified: (for never was any accepted before God without true inward holines) yet it was not necessarily required of them to the constitution of their Church, for to make them true matter or members of that typical Church, or to fit them to that typical cõmunion which was the proper cõmunion of that typical Church, & of that typical service. Hence it is that as in the old testament a Saint was a typical Saint, so an hipocrite was a typicall hipocrite: & a wicked man was a typical wicked man, & therfor excommunication was typical: Nomb. 5. 2–4. & 12. 14. Hence also it foloweth that lawfully they might have typical communion in typical worship that were typicaly cleane or laynts typicaly though they were wicked indeed: For their real wickednes did not polute their ceremonial or typical Church, worship, & communion, although it did polute their owne consciences & workes. Their ceremonial vncleanes did polute their ceremonial communion: Their moral vncleanes did not so: If their communion had been moral & Spiritual, then their moral vncleanes had defiled their cõmuniõ: but their cõmunion being only ceremonial & typical, their polution was only of that kind: therfor you shal never find that in the old testament the L. chardgeth thẽ for cõmunion in their typical service with wicked men, howsoever the wicked men thẽselves are sharpely reproved for their wickednes. Besides the nature of their worship being wel weighed doth instruct vs thus much: For their worship was reconciliation & repentance to acceptation: but our worship is of another nature, viz: Sacrifices of praise & thanksgiving after repentance, reconciliation, & acceptation. For they did worship to repentance, we do worship from repentace. therfor they might & did worship therby to reconcile thẽselves to God: we being reconciled to God & accepted in Christ do proceed to offer vnto the L. the calves of our lips, the best grace

we have: with vs men first declare their repentance, & then we receave them into our communion to worship with vs: with them first men were receaved into typicall communion, & then they were trayned vp to repentance & faith in Christ by the typical sacrifices of that typical communion: Their worship began outwardly in the lettre, & proceeded inwardly to the Spirit, so did their cõstitution, ministery & al: our worship beginneth inwardly in the Spirit, & proceedeth outwardly to the lettre: Therfor our constitution, ministery, worship, & government, is contrary to theirs: & therfor Mr. Bern. if you had knowne or observed this, you would not have objected these things of the old Testament for the joyning with & suffering of open knowne sinne in the new Testament, & the communion thereof: For how can these things agree, except you wil make the New Testament, the Old Testament: & abolish Christ, & sett vp Iudaisme againe.

But I would fayne know how you can prove that these holy mẽ did suffer opẽ known sinne, or suffering it were not defiled therby? defiled I say not in their communion which was typical, but in their consent which was Spiritual. But this point I must thus leave wayting for your answer: For I avouch that either the sinnes which they suffered were not knowne: or if they were knowne they were defiled by them: & so not repenting of them, al their worship was defiled to themselves, but yet being ceremonially cleane their communion in ceremonial worship was not vncleane vnto others. & if you doe object vnto me that their Spiritual communion was polluted vnto others: I answer that their moral or Spiritual communion was invisible, & so could not pollute others: & ther visible communion was typical & ceremonial, & that only polluted others: For such as was ther communion, such was ther pollution: Ther communion visible being typical did only polute typicaly: our communion visible being moral or Spiritual doth pollute vs moraly & Spiritually. Now I doe confesse vnto you, that by ther typical Church, ministery, worship, & government, Spiritual things were signified both for them & for vs: For them the morality or Spiritual signification was double, viz: 1. that the Lord required that they should be that indeed which was typed vnto them, els they could not be accepted. 2. That in them they ought to see as in a glasse the glorious condition of the Church, ministerie, worship, & government of the new Testament, which were shadowed out by those ceremonies: For vs the moral or Spiritual signification is, that except we be correspondent, in our constitution, ministerie, worship, & Government, to those types of the old Testament, our constitution, ministerie, worship & government, is either jewish, or paganish, & therfor Antichristian: Herevppon thus may I reason against you most soundly & therin you Mr. Bern. shal have your mouth so stopped as that you shal never be able to reply, or once to mutter against the truth any more except you have a cauterized conscience, viz.

If in the Old Testament ther visible typical communion was typically polluted by typical & ceremonial vncleannes vncleansed: Then in the New Testament our Spiritual visible communion is really poluted by moral vncleanenes vncleansed, that is, sinne vnrepented of.

But in the old Testament, ther visible typical cõmunion was typicaly poluted by the typical & ceremonial vncleanes vncleansed.

Therfor

Therfor in the new testament our visible Spiritual cómunion is realy poluted by moral vncleanes vncleansed, that is sinne vnrepented of.

The major cannot be denyed for it is a just analogie & proportion from the type to the truth, from the shadow tó the substance.

The minor is evidently confirmed by these places of Scripture, compared together. Nomb. 19. 13. 20 Hag. 2. 14. Act. 21. 28. 29.

Againe: If in the old Testament the persons ceremonialy vncleane during the tyme of their vncleanes, were excluded from the tabernacle or the host of Israel: then in the new Testament persons morally vncleane by impenitency, during the tyme of ther impenitency, must be excluded from the communion and fellowship of the true visible Church.

But in the old Testament persons ceremonialy vncleane during the tyme of their vncleanes were excluded from the tabernacle or host of Israel, as may be seen: Nomb. 5. 2–4 & 12. 14. 15. 2. Chron. 26. 21.

Terfor in the New Testament persons morally vncleane by impenitency, during the tyme of ther impenitency, must be excluded from the communion of the true visible Church.

But I shal have better occasion hereafter, namely in the 8. Section, to manifest this particular, whither I referre the reader.

Breeflie I answer concerning David his suffering of Ioabs murther: The Kings of Iudah suffering the brasen Serpent to be worshipped, & the high places: Moses giving the bill of divoice: that eyther they knew them not to be sinne, or if they knew thē that they were polluted therwith by consent; but yet ther typical communion was not defiled ther by if they were ceremonialy cleane: they therfor being typicaly Saynts were true matter of the typical Church, & for the Church of Corinth, & the Churches of Asia, I answere that they were not impenitent in sinne, & so were Saynts: For know you that not sinne but impenitency in sinne maketh mē a false matter of a church: making saynts no saynts Now how can you prove that either the Corinthians or the Churches of Asia were impenitent after once & twise admonition? I think it passeth yours kil to prove that, & therfor I think this second objection of yours to be idle & of no value.

Your third objection & reason is that the places of Scripture which we bring declare what men ought to be not what men are: & you say we cannot conclude from the places of Scripture we bring, that bicause men are commaunded so to be, therfor if they be not so they are none of Gods people.

Tó this objection & reason I answer: that hereby you confesse, that the L. requireth that al the members of the visible Church should be Saynts: whence I also conclude that seing they ought so to be, therfor if they be not so they are otherwise then they ought to be, & so by consequent, if the Church be framed of those that are not Saynts, it is framed of another matter then the Scripture appointeth: & I would know if that be not a false matter. Moreover I avouch flatly contradictory vnto you that if men be not as God commaundeth, they are none of his people: but you are to know that true repentance is the true tryal of a Saynt, or of one of Gods people: & impenitency is an evident declaration that the partie therwith affected is none of Gods people: Therfor you must observe the difference betwixt the commaundements Legal, & Evangelical: The com-

maundements legal require absolute obedience in the highest degree therof: The gospell requireth true & vnfeyned repentance in the best degre we can aford : I would not have you think that wee imagine men should be framed in obedience absolutely according to th: exactnes of the law, For wee are not vnder the law : no: wee only hold that men must in vnfeyned desire & endevour yeld obedience to the law, & repent of al that wher in they are defective: & this is the obedience of the gospel which is acceptable, for wee are vnder grace: wherfor Mr. Bern. if you doe conceave that we intend the most perfect obedience of the law as a proper adjunct or formall difference of a Saynt, you are very grosse in your apprehension: if you conceave that we entend that men shonld be absolutely according to the gospel in faith & repentance, or els to be none of Gods people, then your conceipt is true & fit, but your objection is frivolous & ridiculous : For then men either are so or none of Gods people, & this doth our places of Scripture which we quote, prove, for any thing you yet have manifested to the contrary : when wee see you manifest othe: wise, you shal receave answer, in the meane tyme you have discovered your self to be but a wrangler.

Your fourth objection & reason is, for that Saints in Scripture are not so called, 1. eyther for soundnes of knowledg, 2. or internal pure affection, 3. or holy practise of their duty alwayes: But, 1. For their outward calling to Christianity, 2. For their profession of faith, 3. in respect of their baptisme, 4. in regard of the better part, 5. or in respect of the visible signes of Gods favour, 6. & Gods good pleasure.

I answer you thus: you deny three things & affirme six: I doe poremptorily deny your three negatives : & I constantly affirme that sound knowledg , pure affections , & continual obedience are most pregnant and convertible properties off true Sanctification.

Soundnes of knowledg is a proper note of life Eternall. Iohn. 17.3. Heb. 8.11. & so a true note of Sanctification. Tit. 1.16. & that which you bring of Christs Disciples, being ignorant of many things (which we acknowledg) is nothing for your purpose: For you speak not of perfect knowledg, but of sound knowledg , & that Epithete doth not argue the quantity or perfect measure, but the quality or true condition of knowledg which I do avouch by the former groundes to be a true convertible signe of sanctification, & so of a Saynt.

Pure affection also is another true token of Sanctification. Matt. 5.8. 1. Tim. 1.5, Tit. 1.15 which pure hart or affection is not a hart voyde of sinn, but of hipocrisy, & for that you object of Paul, Rom. 7.18.21. it is nothing to overthrow his pure affection .: For though he had sinne , yet he know nothing by himself , whereof he had not repented.

Continuall practise of Holy dutyes, also is a true signe of a Saynt, or a Sanctified person , Psal. 119.101.102.106.112. And although Ecclesiastes saith that ther is no man without sinne, yet that hindreth not, but that some may continualy practise their dutyes, sith this is the summe of al, that by repentāce & faith which are the continual practise of the Saynts, a man doth alwayes performe his duty: & the speech of Ecclesiastes is the sentence of the law, not of the gospel.

But heerin is your monstrous fraud and abhominable dissembling manifested , that vnder

under these doubtful termes of sound knowledg pure affection & practise of duty allwayes, you would bleare mens eyes that they should not see the truth : VVhat doe you think that any of vs would be so absurd as to say that perfect knowledg, love, & obedience, without any imperfection or fault are the signes of Sanctification ? And yet wee say, that sound knowledg, a pure hart, and continual practise of Holy dutyes are the most infallible tokens of true Saynts, and men truly Sanctified : But you are wholly transformed as I perceave into vayne jangling.

In the next place I doe acknowledg that your six affirmatives are somthing to the purpose : But nevertheless you have mingled much chaffe with the wheate: wherfore breefly in all that which you write page 85. 86. 87. 88, Concerning this matter I doe observe these particulars : Namely, 1. That although an outward calling, profession, and baptisme to the faith be part of the signes of Saynts : Namely, visible markes outwardly : yet they must be thus qualified, els they are nothing but pictures, or images, resembling & shadowing Sanctification superficialy: For they must be true & inward also : True calling, profession & baptisme: & inward calling, profession, & baptisme, are the infallible tokens of Sanctification and Saynts : The inward must be discerned by the outward, the truth must be judged by the word : He that is so called, so professeth, is so baptised as the word teacheth: that is to say : He that is called and Seperated from the VVorld, Antichristianisme, & all false wayes knowne vnto him: he that professeth that true faith, taught in the New Testament of Christ, which is but one : he that is baptised into that trne faith, after that true manner Christ hath prescribed, I must needs say that he is truly called, truly professeth, is truly baptized, and so he by reason of his outward true calling, true profession of the true faith, and true baptisme is discerned & judged to be inwardly called, inwardly to have faith, to be inwardly baptized, & that truly. A company of men thus called, professing, & baptized, are Saynts : But if half or but some of them only be thus, & the rest impenitent & obstinate in sinne, it cannot possibly be that they should joyntly together be a true Church : being light & darkenes, righteousnes & impenitency, Christ and Belial: or being joyned together, those former called, professing, & baptized, doe forsake their righteousnes, & partake with the wicked in their sinnes, and so shal receave of their plagues: How then can that mixt company be called Saynts, yea they are al accessary to fearful sinne before the Lord, & before men judging according to the rules of Gods word, which is the touchstone of al truth; & according wherevnto all our judgments must be squared, as by a canon & rule of direction.

2. The better part, visible signes of Gods favour and presence, Gods good pleasure & acceptation, are excellent respects in the Church : But they are not demonstrative proper adjuncts of saynts sufficiet to cause a mixt company to be al saynts in definition : But you speak of a mixt company one way, & wee vnderstand a mixt company another way : You define a mixt company to be of men that are truly Sanctified and men openly wicked & profane : I for my part doe abhorre to call such a Company Saynts : Nay I should rather and that truly call such a mixt Company a false Church, and all of them visible Antichristians : Neyther doe I any whitt quayle that you say all divines say so : I know ther is one,

namely Iohn the divine, & the rest of the Apostles that teach the contrary: & if the divinity of your divines be contrary to the divinity of the Apostles & Iohn that worthy divine I reject it, I abhorre it, I wish it cast to the bottomlesse pit, from whence it came; For know you Mr. Bern. that the worser part somtyme giveth denomination to the thing If a peck of wheate be intermingled with an hundreth quartar of chaffe, it is not a heape of wheate, but of chaffe: if a pint of wine be mingled with a gallon of lees, it is the lees of wine not wine: you know in Logick conclusio sequitur deteriorem partem. Now a company of wicked men having some few Saynts known only to the Lord among thē (for being mingled with the wicked in Spiritual communion, they cannot be judged Saynts by the rule of Gods word to man particularly & certaynly) as your assemblies of England are, cannot be al caled Saynts in any colour of truth: For then al the men of England are Saynts, seing they al are joyned together into one Ecclesiastical body, which I suppose you cannot nor dare not say the Scripture ever intended so to give them denomination: but you must vnderstand that we acknowledg the visible Church a mixt company in the Lords account & estimation, & in our general comprehension: For so wee learne that the visible Church consisteth of wheate & tares, Mat. 13. The Lord he knoweth that the Church hath Hypocrites in it, & we are informed so by the scriptures: ther were but twelve Apostles, & one of them was a Devil: but eight persons in the Arck, & cursed Cham was one: but foure persons in the beginning & Runagate Kain was one: but stil we deny that open wicked impenitent persons can be called Saynts, bicause of the communion & presence of some elect ones who are only known vnto the Lord, being of one ecclesiastical body with the wicked.

Neither can a wicked company be called Holy or Saints truly in respect of the visible signes of Gods favour or presence, For then the Papists, Anabaptists, Familists, Arrians, & other Heretiques should truly be caled Saints, seing they have the word & Sacraments among them: & Exod. 3.5. the ground was caled Holy: & Mat. 4.5. Ierusalem is caled the Holy cittie, typicaly not truly, as I have expounded vnto you before: in respect whereof also the Lord is said to see no iniquity in Iacob, nor transgression in Israel, Nomb. 23.21. seing that people at that present was typically Holy & so typically without imputation of iniquity in respect of their typical communion.

And for the Parable, Mat. 13. of the wheate & tares I doe constantly avouch that though you & al divines with you doe expound it of open wicked impenitent persons, & Saints, supposed in communion together, yet the parable is wrested from the true purpose of Christ, who doth not intend to teach that, for then he should teach contrary to himself, who by the parable of the Leaven declareth that one wicked persone defileth the whole lump, Mat. 13.33. compared with 1. Cor. 5.6 Exod. 12.18,

And whereas in the conclusion of this point, pag. 88. you would prove that, bicause the auncient Church of the Seperation have (as you say) wicked men among them: therfor the parable Mat. 13. is truly expounded in that sense of a mixture of good & bad: I say for that point as the parents of the blind man said, they are auncient enough, let them answer for themselves.

And thus have I ended this parallele with you Mr. Bern. & concerning Mr. Ainsworth who renounceth this Holy truth of the Lords, which I have thus clered, I say hereby he renounceth the faith in this particular, & renounceth the Apostles testimony, who saith,

they

they went out from vs, they were not of vs, for had they been of vs, they would have continued with vs, 1. Ioh. 2. 19.

The seaventh Section.

Now followeth your fifth position which you also perswade your selfe to be an error, and which being wel expounded I account the vndoubted truth, viz.

5. That the powre of binding & losing is given to the whole multitude, & not to the principal members therof: These are your wordes.

I hold & maintayne out of the word that a cõpany offaithful people Seperated from al vncleanenes & joyned together by a covenant of the Lare a true Church: yea though they be but two or three: So Adam & Hevah were a Church: so Lot, his wife, & his daughters were a Church: So Noah & his family in the Ark were a church: So the twelve men at Ephesus were a Church, Act. 19. 7. So in Q. Maries dayes the Martyrs seperated were a Church, if but two or thre of them lived together: That this is a truth, I prove vnto you thus.

2. Cor. 6. 16—18. with whome God maketh his covenant to be ther God, & whome he receaveth to be his people, they are a Temple, that is a Church vnto him, vs. 16.

But two or three faithful people comming forth from the vnbeleevers, & being Seperated, & touching no vncleane thing, are Gods people, & God with them maketh his covenant, & they are his sonnes & daughters, & he is their Father, vs. 16. 17. 18.

Therfor two or three faithful people are the Temple and Church of God.

The Premisses are evidently delivered in the Scripture: therfor the conclusion followeth necessarily.

Mat. 18. 20. wher two or thre are gathered together into my name, ther am I in the mids of them.

In the mids of whomsoever Christ doth dwel & walk, they are a true Church of Christ: Even his Temple, Tabernacle, & habitation: as these Scriptures teach being compared together, Mat. 28. 20. 2. Cor. 6. 16. Levit. 26. 11. 12.

But among two or three gathered together by love, & into the name of Christ by faith, Christ is present to dwel & walk, Mat. 18. 20. 2. Cor. 6. 16. compared together.

Therefor two or three faithful people are the Temple & Church of God.

I could alledg other Scriptures: but two or three witnesses are sufficient.

Remember for this point that the covenant made with Adam, Abaham, Isaac, Iacob, & al the faithful, is made with any faithful people in the world, as if two or three faithful people should aise vp in the dominions of the Turk, or Pope, or Iewes, or Pagans, & joyne together to walk in the faith, the Lord maketh his covenant with them, he is their God, they are his people, they are his Temple, he walketh ther, he is their Father, they are

his

his ſonnes & daughters, Chriſt is their King, they are his Kingdome, even a Kingdome of Preiſts, &c: & therfor wherſoever in the Scripture the covenant is made with any, it is to be vnderſtood as made with Abrahams childrē according to the faith, & therfor with two or three faithful people any were in the world.

This being premiſed as the ground of our whole cauſe, & we having departed from al the profane of the Land, & having ſeperated & touching no vncleane thing, 2.cor.6,17 We are Gods people, his temple, his Church: he dwelleth & walketh among vs, & he hath given to vs, & made with vs his covenant, Heb.8.10.& although we were but few in nomber, yet the Lord choſe vs to be his.

Wee being now the Church of God, wee have the powre of the L. Ieſus Chriſt given vnto vs: For we have himſelf our owne by title & poſſeſſiō, & vſe, & that by vertue of the covenāt God made with vs; for ſo God is our God & our Father, only in Chr. & through him: & al the promiſſes of God in Chriſt are yea & Amen: Chriſt therfor is ours: Chriſt he is our King & our Preiſt, & we are his Kingdome: & we have his powre, that this is ſo I prove vnto you by theſe Scriptures.

Marc.13.34. Chriſt aſcending vp into Heaven (for that is his going into a farre country as may be perceaved by Luk.19.12. with Mat.28.18.& Eph 4.8.) gave authority to his ſervants leaving his howſe that is his Church according to his bodily preſence: now what authority is this that Chriſt gave vnto his ſervāts? that is evident by other places of ſcriptures, 1.Cor.5. the powre of our Lord Ieſus Chriſt which the Corinths had that is the powre of admonition & excommunication, the powre of binding & loſing, a powre to adminiſter Chriſts Kingdome, & al the ordinances therof.

Mat.16.19. The powre of binding & loſing is given to Peter.

Ioh.20.23. The powre of binding & loſing is given to al the Apoſtles.

Marc.13.34. The powre of Chriſt is given to his Servants.

1.Cor.5.4 The powre of Chriſt is in the hands of the Corinths.

Now let vs make collections & gather inſtructions out of theſe places, & the truth wil moſt evidently appeare.

The Pope ſaith out of the 16. of Mathew, that the powre of binding & loſing is givē to Peter & his ſucceſſors the popes of Rome & that al the Bbs. & Preiſts in the world, & the whole Church vniverſal receaveth binding & loſing from him.

Nay ſay the Engliſh Prelates out of the 20. of Iohn Chriſt gave the powre of binding & loſing to al the Apoſtles & their ſucceſſors the Lord Bbs. of Englād, & that al the Preiſts, & people in the Land, receave binding & loſing from them in their ſeverall dioceſes.

Nay ſay the Presbyterians of England out of Mat.18.17. The powre of binding & loſing is given to the Eldership, & the poeple they are bound or loſed by the Presbytery: For by the Church they vnderſtand the Presbytery.

Nay ſay we, the powre of binding & loſing is given to the body of the Church, even to two or three faithful people joyned together in covenant, & this we prove evidently in this manner.

Vnto whome the covenant is given, vnto them the powre of binding & loſing is given.

The covenant is given to the body of the Church, that is to two or three faithfulones:

ful ones: For God is their God, & they are his people.

Therfor the powre of binding & losing is given to them.

Againe. Vnto whom Christ is given for King, vnto thē the powre of Christ the King is given, as being his deputies & lieftenants.

But Christ is given for King vnto the body of the Church, even to two or three faithful people, who are his Kingdome, & howse, & cittie.

Therfor vnto them is given his powre, that is his powre to bind & lose.

Finally. Vnto whome the covenant & Christ is given, vnto them al the promises are given, for al the promises are conteyned in the covenant, & in Christ, as these places prove, 2. Cor. 1. 20. Psal. 133. 3. Act. 2. 39. Gal. 3. 14. 15. 16. & the powre of binding & losing is one of the promises, & is a part & parcel of the covenant, Mat. 16. 19. Ioh. 20. 23. Mat. 18. 15–20.

But the covenāt & Christ & al the promises, are givē to the body of the church even to two or three faithful ones.

Therfor the powre of binding & losing is given to them also.

But ther are certayne objections which must be answered in nomber three.

Ob. 1. One is that Christ speaketh only to Peter & to his Apostles, & giveth the powre only to them therfor, Mat. 16. 19. Iohn. 20. 23. Mat. 18. 17.

For answer thus much.

The place Mat. 16, although it be directed to Peter personally, yet it is intended vnto all the Disciples of Christ: For vnto them is the powre given, that have the faith and made the confession before mentioned: But the faith & confession of faith is of al the Disciples, & spoken by Peter in behalf of them al: & therfor the powre is by promise given to al,

The place Ioh. 20. 23. importeth plainly that Mary Magdalene, & divers other of the Disciples were present when Christ spake vnto them for they were assembled together in a howse, the dore being shut, & it was the L. day: & not the Apostles only, but the rest of the Disciples were assembled in al likely-hood for the Sanctification of the L-day: yea fur ther Thomas was absent, & so the promise of binding & losing could not be made to him at that present, & afterward it was not made to him, & so by consequent that one of the Ap. had not the powre givē him by ther reason which plead it to be given to the Apost. only. The place Mat. 18. 17. doth not prove that this powre was given to the Presbyterie, for that place importeth that it was given to the Church, now the Eldership is not the Church, but a part of the Church, & it must be proved that the word Church doth signifie the Eldership (or els this place wil help nothing), as I am sure cannot be showed out of the word: besides the circumstances of the place teach that Christ intēdeth the powre of binding & losing to be given to every brother, for so he saith, if thy brother sin: & lett him be vnto the: & take two or three witnesses: & where two or three, &c. I am in the midst of them.

Finally, It cannot be denyed but admonition aperteyneth to every brother, & why should not excommunication: For their is powre to bind & lose in two or thre witnesses toward a brother, & why not powre to bind & lose in the body of the Church, if the whole Church be but two or three: or some smal nomber.

Now for the vtter over throwing of this conceipt of the powre given to the Presby-

terie only, consider that the twelve were not yet Apostles, only they were nominated to be Apostles: they were invested in their office at the descending of the Holy Ghost on the day of Pentecost: which I prove vnto you evidently. Eph. 4. 8. 11, when Christ ascended he gave gifts vnto men, viz: the gifts of Apostles, Prophets, Evangelists, Pastors & Teachers: For Christ receaved his Kingdom when he ascended. Luk. 19. 12. For Christ obteyned a Kingdome by his death, & he receaved his Kingdome, when he went into that farre country: & Christ by his sufferings entred into his glory: So that Christs Kingdome in regard of the outward regiment & ordinances thereof beganne at the day of Pentecost, when the Apostles were endued with powre from on high Luk. 24. 49. Act, 1. 8. & it shal end at the day of judgment, 1. Cor. 15. 24. 25. Seing therfor that they were not yet Apostles, but only Disciples, the powre given to them was given to them as Disciples, not as Apostles: & therfor all Christs Disciples may justly in al ages challendg that powre of binding & losing: For a conclusion therfor in a word, the commaundement of binding and losing is given to every brother, go the promise & powre of binding & losing is giv̄e to them also: as the forsaid places do evince. & as the charter of a corporatiō is frō the King & al the offices have powre from the corporation, so the Church hath powre fro Christ, & the Eldership from the church & as the body hath powre from the head, & the parts of the body have their powre from the body: So the church which is Christs body, hath powre from Christ, & the Eldership a part of the body hath powre from the body.

Ob. 2. A second objection is this that if the powre of binding & losing be giv̄e to the body of the Church, then powre of preaching & administring the seales of the covenant: truth: we confesse it: & the church being a corporation [illegible]eth powre to administer to such officers as Christ hath apointed to his church, viz: [illegible]lders or Bishops: stil reserving powre to correct her officers by the same powre of binding & losing in admonition & excommunication, the benefit wherof doth aswel perteyne to the Elders as other of the brethren, except it be said the Elders are to be exempted from censures, & so to want those meanes of Salvation which the brethren have, which is a pitiful condition, & a lamentable priviledg.

Ob. 3. A third objection is that the benefit of binding & losing, of the word & seales of the covenant is given to the church, & al the members, but not the powre of thē: wherto thus much may be answered, viz: that the Church, viz: two or thre faithful ones have as is said the covenant, Christ, the promises not only in vse, but in title & possession: & the faithful have as good powre & title or interest to the covenant, Christ, & the promises, as a freholder hath to his lands & possessions. Esa. 9. 6. Vnto vs a sonne is given: the church is the spouse of Christ, & so hath powre to Christ the covenant & promises: the Church is the body of Christ, the body hath a real possession, title, & powre to the head & all the helps therof: For the faithful are flesh & bones of Christ, Eph. 5. 30. these things are manifest to them that wil vnderstand: & if any man be ignorant let him be ignorant.

But it may be Mr. Bern. you wil say that powre to bind & lose are no properties of the Church, but only priviledges: For shame say not so: Surely this plea argueth that either you got litle Logick in the vniversity, or that you have forgot it, or if you remēber it you either careless neglect it, or wilfully pervert the vse of it to seduce your followers: I pray you tel me in good sooth what difference is there betwixt a priviledg & a propertie: Is not a privilege according to the notation of the word privata lex; a private law wherin

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one perſon or ſtate is intereſſed. The King hath certaine previledges or prerogatives as to pardon condemned perſons, to diſpence with his law, a negative voice in parliament &c. I would faigne know of you, whither theſe be not properties, ſuch as the Kings & Queenes of the nation only have title to & no other: but conſider wel with your ſelf what relation ther is betwixt a priviledg & the perſon that is interreſſed in the priviledg: Is it not the relation of the ſubject & the adjunct? A priviledg therfor is an adjunct to the priviledged perſon: Now al adjuncts are either proper or common adjuncts: but a priviledge is not a common adjunct, as I am ſure you wil confeſſe, or els you want reaſon: therfor it is a proper adjunct: If it be a proper adjunct it is a propertie, & ſo your diſtinction is ſenſeleſſe & vnſcholler like. you may aswel ſay that pepper is hot in working & cold in operation, as to ſay that the true Church may be without her priviledges, but not without her properties: Therfor I doe heer before the L. attach you as a deceaver of the people in teaching thus contrary to al learning & true vſe of reaſon, that the powre of the Lord Ieſus Chriſt given to the church, one part wherof conſiſteth in binding & loſing is only a priviledg & not a propertie of the true Church: & that the true Church may want it: It is as impoſſible for the true Church to want Chriſts powre, as for a man to want reaſon: Mr. Ber. anſwer now or els yeeld to the truth you cannot forshame denie the one of them.

Paralleles, Cenſures, Obſervations, aperteyning to the ſeaventh Section.

In this Section I write & prove, that the powre of binding & loſing is given to the whole multitude, & not to the principal members therof.

Mr. Bern. in his book intituled the Sep. Schiſme, pa. 88. calleth it the A. B. C. of Browniſme to hold: That the powre of Chriſt thar is, authority to Preach, to adminiſter the Sacraments, & to exerciſe the cenſures of the Church, belongeth to the whole Church, yea to every one of them, & not the principal members therof.

Mr. Ainſ. anſwering Mr. Ber, pa. 174. Saith that Mr. Ber. may put this opinion, if he pleaſe in the Criſſ-croſſe-rew of Bernardiſme, he himſelf being the firſt that ever he heard to vter ſuch a poſition: & afterward pa. 175. 176. 177. 178. Expoundeth what that auncient Church whereof he is teacher holdeth concerning it.

Wel: Let vs handle theſe things largely, & to ful ſatiſfaction: & herein I profeſſe befor the Lord, & befor the whole world, that if I do not prove evidently my aſſertion that the powre of binding & loſing is given to the whole multitude, & not to the principall members therof. I wil acknowledg the Churches of England, yea the Churches of Rome yea & the Greek Churches alſo to have a true miniſtery, & to be true churches of Chriſt For if the miniſterie, & the holy things with the miniſterie, come by ſucceſſion from the Apoſtles handes, through the churches of Rome & the Grecians, & that ther are no miniſters, but ſuch as are made by thē & frō thē ſucceſſively, our whole cauſe of Seperation lyeth in the duſt & we muſt diſclaime our Schiſme which we have made, & our hereſies which we hold: but if it be proved that the true miniſterie commeth not by ſucceſſion from the churches of Rome or the Grecians, & that the holy things are not given to the miniſtery by ſuceſſiō, but are givē firſt to the body of the church, the faithful, yea though they be but two or three, & that both the miniſterie and all the powre that the miniſterie hath doth flow from the Fountayne Chriſt Ieſus, through the body of the

Church by the Presbytery, then is your Church & miniſterie falſe, ſo are the Churches of the Eaſt & Weſt much more: & then we & thoſe Churches only which raiſe vp their Miniſterie from the Election, aprobation, & ordination of a faithful people, are the true Church of Chriſt having the true Miniſterie of Chriſt, & you with the reſt of Gods people in Babylon muſt ſeperate & joyne together, & walk in the Lords ordinances as we & other true Churches doe, or els woe be vnto you from the Lord: Therfor in this particular I would ſupplicate the Kings Majeſtie my Soveragne Lord on earth, the Lords of the Parliament, the Gentlemen that ſuſteyne the perſon of the commons in the nether howſe, al the learned men of the Land, to conſider & to ſearch out this point: For it being throughly cleered may breed peace & infinite good to the whole nation: whereas it being ſuppreſſed, choked, darkened, & neglected draweth with it al the contentions and controverſies amongſt them that profeſſe Chriſt in the whole earth: For my part Mr. Ber. I wil endevour according to my poore hability to diſcover what I have conceaved, and doe vndoubtedly beleeve from the Scriptures, and doe make the beginning of my inquiſition after this manner which I deſire the gentle reader to weigh & conſider of with his beſt attention. Chriſts viſible church which is his Kingdom, hath in it a ſpiritual powre and juriſdiction by the confeſſion of al that profeſſe Ieſus Chriſt: which powre is of two ſortes: 1. The powre of Chriſt himſelf, who is the Lord & King of his Church. Mat. 28. 18 and he is the Fountaine of powre, being the head of the Church which is his body, Eph. 1-22. 23. For as the head is the Fountaine of life, ſenſe, motion, & powre to the whole body, & as the Mr. of the howſe is the original of al oeconomical powre: So is Chriſt the original of al ſpiritual life, ſenſe, motion, & powre to the Church which is his body & family: This is evident: & in regard of this powre which is inherent in Chriſt, the church which is Chriſts Kingdome may truly be termed a Monarchie, Mat. 23. 8—11. Epheſ. 4. 5, Iam. 4. 12. This powre which Chriſt hath in himſelf cannot paſſe from himſelf to any other: For as his preiſthood is eternal, & not paſſing fró him to another, Heb. 7. 24. ſo may it as truly be ſaid of his other offices, & particularly of his Kingdome & Monarchicall powre: Nevertheleſſe 2. The Lord Ieſus hath ordeyned & appointed a certayne order to be obſerved in his abſence in the true viſible Church, & hath delegated a certaine powre & authority to his Servants & ſubjects for the preſerving of that order, & for the execution of thoſe ordinances: This delegated powre & authority is mentioned Marc. 13. 34 1. Cor. 5. 4. This delegated powre is avouched by the Papiſts to be in the Pope, by the English Prelates to be in the Lord Bbs. & Archdeacons: By the Presbyterians to be in the Eldership: by the brethren of the Seperation to be in the body of the Church primarily and fundamentally: For if the Pope, Prelates, Presbytery, or Body of the Church do ſay that the powre which is in Chriſt Ieſus is in them, they doe blaſpheme moſt fearfully robbing Chriſt of his honour & Regal powre, & make themſelves even Chriſt himſelf: The Pope therfor is not Antichriſt for that he vſurpeth that regal powre which is proper to Chriſt: neither are the Bbs. of England Antichriſt for vſurping that proper kingly powre which is only in Chriſt: nor the Presbytery Antichriſtian for challendging the powre Monarchical of Chriſt: but they are al Antichriſtian for vſurping the delegated powre of Chriſt which he hath originally given to the body of his Church which is his myſticall body.

This delegated & Miniſterial powre which the Pope, Bbs. & Presbytery challendg, they

they ſay commeth to them by ſucceſſion from Chriſt: The Pope he ſaith Chriſt hath given this miniſterial powre to Peter only & his ſucceſſors the popes of Rome: The Bbs. ſay Chriſt hath given this delegated powre to al the Apoſtles, & the Apoſtles have given it to the Bbs. their ſucceſſors. The presbyterians ſay that Chriſt hath given this miniſterial powre to the presbytery, or Elders hip, & they conveigh it ſucceſſively to the elders ſucceding to the worldes end in the Church: Al theſe three opinions are equally Antichriſtian, for they al of them eſtabli h ſucceſſion which is Iewish, & ſo Antichriſtian. For in the old Teſtament the preisthood was conveighed by ſucceſſion. Heer therfor I will prove vnto you by vndeniable arguments, that the powre of Chriſt is not given eyther to the pope, Bbs, or presbytery, but primarily it is given to the body of the Church.

Firſt Argument.

If Chriſts minrſterial powre be given by ſucceſſion to the pope, Bbs, or presbytery primarily, then the miniſterie is before the Church: Seing that ther muſt needes be a miniſtery before ther be any powre of Chriſt, this conſequent is infallible.

But the miniſterie is not before the Church: but after the Church: For it ariſeth out off the Church, as a part off thoſe Holy things which God hath given to his Church.

Therfor Chriſts miniſterial powre is not given to the pope, Bbs. or presbytery primarily: but to the body of the Church.

They that affirme the miniſtery to be before the Church muſt needes hold that a miniſter is no relative to a Church, but that a man may be a miniſter, & have no flock to attend on, yea that ther may be & is a miniſtery when & where ther is no Church: or that the chardges of other men are his chardg: or that the world is his chardge: they muſt alſo maintayne that all grace floweth from the miniſterie to the Church: that the miniſterie is a more excellent ordinance then the Church: that the Church hath no powre to make miniſters, but that the miniſters have powre to make both miniſters & churches: & that miniſters are properly by their office Apoſtles over the whole world for the converting of men, & planting of Churches: & the like abſurdityes.

Second Argument.

If Chriſts miniſterial powre commeth by ſucceſſion to the pope, Bbs. & presbytery: then the miniſtery of Rome is a true miniſterie, and al they that are made miniſters by the pope and his clergie, are true miniſters: Then it is lawful to joyne with the true miniſterie of Rome, and then whoſoever are ordeyned and not by a precedent miniſtery are falſely ordeyned, and ſo are falſe miniſters.

But the miniſterie of Rome is no true miniſtery, and they that are ordeyned by the pope and his clergie are no true, but falſe miniſters: and it is vtterly vnlawful to joyne with the miniſterie of Rome by the con eſſion of al the Proteſtants, and miniſters may be ordeyned truly without miniſters by the confeſſion of the ſincereſt reformiſts.

Therefor Chriſts miniſteriall powre commeth not by ſucceſſion to the Pope, Bbs. or Presbytery primarily: but to the body of the Church.

Third Argument.

If Chriſts miniſterial powre commeth by ſucceſſion to the pope, Bbs. & presbytery: then the Lord hath abſolutely bound men to ſinne, ſeing that wee muſt needes joyne to the ſinnes off the Miniſters, otherwiſe men cannot poſſiblie have & enjoy the holy things of God: For it is the ordinance of God, that wee should vſe the holy things: & this aſſertion doth avouch that we muſt have thē from the miniſtery: & therfor let ther ſinnes be what they wil, we muſt have them from their hands, & ſo muſt joyne to them in al ther ſinnes.

But the L. hath not bound vs neceſſarily to joyne to other mens ſinnes, ſeing he hath commaunded vs to Seperate from them, & this were to lay our ſinnes vppon the Lord moſt blaſphemouſly.

Therfor Chriſts miniſterial powre commeth not by ſucceſſion to the pope, Bbs. or presbytery primarily: but to the body of the Church.

The fourth Argument.

If Chriſts miniſterial powre commeth by ſucceſſion to the pope, Bbs. or presbytery: then the Lord hath made the Miniſters Lords over the Church, ſo that the Church can not have or enjoy any of the holy things, any of the L. ordinances, except they wil agree or conſent them, vnto for ther Holy things are in ther powre.

But the L. hath not made the Miniſters Lords over his Church which is his inherit ance but they may have & enjoy his owne ordinances even al the Holy things contrary to the wil of wicked miniſters.

Therfor Chriſts miniſterial powre commeth not by ſucceſſion to the pope, Bbs. or presbytery primarily, but to the body of the Church.

The fifth Argument.

If Chriſts Miniſterial powre commeth to the pope, Bbs. or presbytery, then the presbytery may excommunicate the whole Church: Then the Bbs. may excommunicate ther whole dioceſes or provinces, then the pope may excommunicate the whole church vniverſal on earth.

But the L. Bbs. of England ſay the Pope cannot excommunicate England: The Reformiſts hold that the Prelates cannot excommunicate their dioceſſes, & by conſequent & juſt proportion the Presbytery cannot excommunicate that particular Church whereof they are Presbyters.

Therfor Chriſts miniſterial powre commeth not by ſucceſſion to the Pope, Bbs. or Presbytery primarily, but is given to the body of the Church.

The ſixth Argument.

If Chriſts

If Christs ministerial powre commeth by succession to the Pope, Bbs. or Presbytery: Then the office of the Deacons & widowes are lost sith succession in them is interrupted & lost: for as in the old testament a Preist came of a Preist, a Levite of a Levite, so an Elder maketh an Elder, a Deacon ordeyneth a Deacon, a widow must ordeyne a widow.

But the office of the Deacon & widow is not lost, for none of Gods ordinances are perisht, but may be had, or els Gods truth & mercy to his Church fayleth, who hath said that he wilbe with his Church to the end of the world.

Therfor Christs ministerial powre commeth not by succession to the Pope, Bbs. or Presbytery primarily, but is given to the body of the Church.

The seaventh Argument.

That doctryne which destroyeth it self is false.

The doctryne of succession, viz: that Christs ministerial powre commeth by succession to the pope, Bbs. or Presbytery, destroyeth it self.

Therfor the doctryne of succession is a false doctryne.

The minor I manifest thus: If the papists say truly that al ecclesiastical powre floweth from Christ to the Clergie though the pope, then why doth the college of Cardinalls make a pope by Election? & why doth not one pope make another pope before his death? Therfor Election overthroweth the succession of the popes office: For the pope cannot both give Christs Ministerial powre to the Clergie of Rome, & take the same ministerial powre from the Cardinals by Election; but when the pope is dead, then is Christs ministerial powre dead also in the popes person: & thus doth successiō overthrow it self in the pope: & by consequent in the rest: For Christs ministerial powre being once interrupted in the pope, can never be recovred againe, but is vtterly lost: & so the Church is abolished: For if the presbytery be lost the Church is lost: if the bbs. be lost, the presbytery is lost: if the pope be lost the bbs. be lost: if the pope be dead the pope is lost: if the pope be lost, Christs ministerial powre is lost: for if it be said that the pope hath his powre by Election from the Cardinals thē succession is destroyed: & so you may see evidently that succession destroyeth it self, seing Election must needes be interposed: Therfor indeed ther is no true succession, but that of the old Testament, viz: by descent & genealogie: & this succession which is pleaded for by ordination of precedent presbytery, bbs. pope is mans invention & destroyeth it self, & therfor is a meer Antichristian devise.

But heer certayne objections must be answered for the further manifestation of the matter of succession, & for satisfaction therein.

The first Objection.

Although the Ministeriall powre of Christ be not given to the pope, & so perisheth not with him, yet it is given to the bbs, who are the Successors of the Apostles in that Ministeriall powre, and in the dispensation of it to the Ministerie and Church: Seing therefore that ther is a certayne and vndoubted Succession of bbs. from the Apostles dayes hetherto, one ordeyning another successively, therefore though

succes-

succession be interrupted in the Pope whose ministerial headship we renounce, yet it is continued in the Bbs. who are the Apostles successors in dispensing this ministerial powre to the ministerie & Churches.

Answer to the first Objection.

This objection dependeth vppon an vncertanity, viz: That ther hath been a succession of Bbs. one ordeyning another successively frō Peter, Paul, Iames, through the Church of Rome, & the Greekes: & therfor I answer, that except they can shew the courterowles (that I may so speak) of the vndoubted successive ordination from Peter, Paul. Iames, &c, I shal say vnto al the Bbs. of England, as Nechemjah said to the Preists, that could not shew ther succession from Aaron by Genealogie. Nehem. 7: 64. 65. Bicause their successive ordination is not found, they shal be put from their Bishopricks, & they shal not administer in the Bbs. office til their arise vp one as with Vrim & Thummim to divine vnto vs the truth of this matter: For we wil not beleeve the records of the Church of Rome, who also are defective in this particular, for though they have the succession of Popes, yet not of other Bbs.

Further the vanity of this objection appeareth in this, that hereby they are vrged for the justifying of this Antichristian devise of succession by ordination to go to the throne of Antichrist, the popedome, to fetch their ministerie thence, as if the true ministerie off Christ could be in the false Church of Antichrist: hereby also they do acknowledg Rome to be the true Church, their Sacrificing Preisthood a true Ministerie, orders a true Sacrament, the Eucharist a true propitiatory Sacrifice for the quick & dead, prayers for the dead, & a thousand such abhominations, which are necessary dependances therevppon: They must also acknowledg themselves Schismatiques from the Church of Rome, & are never able to answer the popish bookes, & the petitions of the *Papists* to the King, who object these and the like things against them.

The Second Objection.

Although the pope & Bbs have not Christs ministerial powre given to them by succession, yet the presbytery may have that powre by delegation from Christ, when their shal arise a company of true faithful teachers, who standing out against the popedome, & prelacy, & al the abhominations therof: also renouncing al the corruptions of their ordination, & refining both the doctryne of faith, & the true calling of ministers, from the drosse of Antichristianisme, doe yet notwithstanding retayne the truth which they in the seate of Antichrist had, as in the faith, so in the ministery: For Antichrist had not vtterly abolished, but only corrupted the Lords ordinances.

Answer to the second Objection.

This objection dependeth vppon the former gronnds, namely, that the Church of Rome is a true Church though corrupt, having a true ministerie though corrupt, &c. of the rest; For otherwise how can they plead ther ministery to be true from the Bbs. except

cept they do acknowledg alſo the Bbs Miniſtery to be true receaved frō the Popedome: & the popish miniſterie to be true, for otherwiſe they muſt maintaine that a true miniſterie commeth from a falſe miniſterie, which is as impoſſible as to bring light out of darknes: So that this Objection is alſo anſwered in the former already, & needeth no further anſwer: yet nevertheleſſe I ſay vnto the point that al the refining of the world can not bring a true miniſtery out of a Sacrificing Preiſthood: Or a true presbytery out of a falſe Antichriſtian prelacy: For as it was impoſſible for the preiſts of the Old Teſtament to ordeyne true Miniſters of the New Teſtament: So much more is it impoſſible for the falſe popish Sacrificing preiſthood, to ordeyne true miniſters of Chriſts true Church: For the Sacrificing preiſthood of Aarons Family was the Lords ordinance ſometyme, but the popish Sacrificing preiſthood in the mayne ſubſtantial parts therof, is not only mans device, but infinitely impious & blaſphemouſly derogating from the honour & dignity of Chriſts Sacrifice & preiſthood which is aparabatos intranſitive, Heb. 7. 24. & according to the order of Melchiſedech: & ſeing the popish Sacrificing preiſthood is in the very eſſence of it falſe: how can the English prelacy, preiſthood, & Deaconry, which iſſued from that Romish preiſthood, be any other but a ſacrificing preiſthood? & although the English prelates have caſt away that eſſential Sacrificing property (or forme rather) of the Romish preiſthood, & have reduced it to a better temper, yet that wil not ſerve the turne: for al that they have in their prelacy, preiſthood, & Deaconry, they had frō Rome or els where: If from Rome then their prelacy, preiſthood, & Deaconry is abſolutely Romish & no other: if elswhere then their Succeſſion is gone: If both from Rome & els where let them declare that riddle vnto vs.

The third Objection.

The presbyters may have ordination or impoſition of hands from the Romish preiſthood, & yet not their office: For that may come from heaven, or by ſome extraordinary meanes, even as the Lord raiſed vp ſome men extraordinarily in theſe laſt tymes to reſtore the truth of doctryne, & to reduce things to the Apoſtolique primitive inſtitution as amongſt others, Hus, Luther, & the reſt.

Anſwer to the third Objection.

It is ſtraunge that a man shal have impoſition of hands from one, & his office from another: Beſides it is contrary to the nature of Succeſſion, wherein the partie that ordeyneth giveth the office & miniſteriall powre to him that is ordeyned: for that is the thing that is pleaded, that Chriſts miniſteriall powre commeth by Succeſſion through ordination of precedent presbyters: It contradicteth their owne ground therefore to ſay, that impoſition of hands is from a popish preiſt, and the true office from ſome other meanes: But let vs inquire what that other meanes may be: To ſay that Chriſts Miniſteriall powre is from heaven, is not denyed, but the queſtion is: what is the inſtrument or meanes which Chriſt hath appointed to conveigh that Miniſteriall powre vnto man kind? And who are they that firſt receave it from

Christs hand out of heaven: Or what is proton dektikon the first subject of this ministerial powre. We say the Chnrch or two or three faithful people Seperated frō the world & joyned together in a true covenant, have both Christ, the covenant, & promises, & the ministerial powre of Christ given to them, & that they are the body that receave from Christs hand out of heaven, or rather from Christ their head this ministerial powre: you say: not so: but this ministerial powre commeth by succession from the ministery which is the first subject of this powre, & that al this powre is derived from man to man, from the Apostles hands through al the Preists hands of Rome, & the Prelates hands of England to you Mr. Bern. & your line & pedigree of Preisthood is lineally descended from Peter or Paul, &c. to you through so many generations of popish preists, as have succeded from Peters person to your person: Even as Annas & Cayaphas descended lineally from Aaron: only this is the difference, that the succession of Annas & Cayaphas was by genealogie or generation, yours is by succession of ordinantion or imposition of hands: & therfor bicause you see that you fal vnder this foule absurdity, that your Preisthood must be of necessity of the same kind that the popish preisthood is, you have invented a new trick to say that it commeth from heaven extraordinarily with Hus & Luther, and the rest of those glorious witnesses which the Lord in these last tymes raised vp to the destruction of the man of sinne: VVhich if it be so: Then say I: shew your succession from Luther, Hus, Prage, &c. Or els Nechemiah will putt you from your preisthood.

The fourth Objection.

But every King in his dominions is appointed by Christ to be a head ministerial to the Church, & al the Preists of that country do receave their ministerial powre from the King by the ordination of the Bbs. vnto whome the King hath committed the dispensation of that powre: so that the King being the Lords Lieutenant in his owne dominions, hath this ministerial powre from Christ, the Bbs. from the King, the Preists from the Bbs. the Church from the Preists.

Answer to the fourth Objection.

If the King of every country hath Christs ministerial powre given to him immediatelv from heaven, & that the Clergie of that nation have Christs ministerial powre from the King, then these consequents folow: which are intolerable absurdities.

1. The King of every country is a person civil & Ecclesiastical, having al civil & ecclesiastical powre & that immediately from Christ.

2. The King of every country can preach, administer the Sacraments, exercise Spirituall jurisdiction, excommunicate, &c.

3. The King of every country can make & ordeyne Ministers.

4. The King of every country is a Pope or Patriarch in his owne territories and Dominions.

How these points wil agree with the Analogie of faith let every man judg, & so give sentence whither this objection conteyne any the least shew of truth in it, yea or nay.

Now

Now what authority the Lord hath given every King in his owne dominions I leave to be descussed in his proper place, viz: in the 15. Section of this lettre to Mr. Bern.

The fifth Objection.

But the ministery is now extraordinarily raised vp: For as in the first planting of the Churches the Lord Iesus vsed the extraordinary ministery of Apostles, Prophets, Evangelists, to publish the Gospel to the world, & to plant Churches, so after the Apostacy of Antichrist, in the restoring of the truth the Lord vseth the same extraordinary ministerie not indued with those extraordinary gifts which they had, but apointed by the L. for the same purposes, viz; the planting of true Churches & the revealing of his truth.

Answer to the fifth Objection.

First the Ministers of England, & namely you Mr. Ber. among the rest, do not chalendg to be Apostles, Prophets, & Evangelists, but you say you are true presbyters, or Pastors of particular true visible Churches, & therfor this objection helpeth you nothing, if it were yeelded you:

Secondly, you cannot maintayne your ordinary ministerie as succeding by ordination from these supposed, Apostles, Evangelists & Prophets, for then you must acknowledg the prelates of England to be Apostles, Prophets, Evangelists, whereas they doe challendg no such thing. But only maintayne themselves to be ordinary Bbs. the ordinary Successors of the Apostles, neither do they intend to make you ministers as Apostles but as Bbs.

Thirdly, ther is none of the Reformists that ever I heard of that vndertake as Apostles Prophets, Evangelists, to ordeyne Elders.

Finaly, how can any of you be Apostles, Prophets, or Evangelists? who stand members of the assemblies in subjection to the prelates, whose Lords you are, if you be either Apostles, Prophets, or Evangelists: but you see they are your Lords: For either you are false Apostles, & false Prophets, or els by the evidence of the word & Spirit, you must rise vp & stand out against & depose the prelates, whose authority you say is Antichristian: besides that you must prove vnto vs by good & sufficient warrant that the Lord raiseth vp Apostles, prophets, & Evangelists, to overthrow Antichrist, & to restore the true ministerie: & that you who with al your might support the Throne of the beast are those Apostles, prophets, & Evangelists, whome the L. raiseth vp for that purpose: which yet you never have done or attempted to do, & whither you can do or not I leave to the consideration of al those that search after the truth.

Hetherto I have proved by sufficient arguments negatively, that Christs Ministeriall powre is not given by Christ primarily & by succession, either to the pope, Bbs, or presbytery: whose claime dependeth vppon one & the same title, viz: Successive ordination from the Apostles, through the Church of Rome to the hands of every preist or presbyter in England: & therfor the Ministerial powre of Christ must needes be given primarily to the bodx of every visible Church, though they be but two or three in nomber: For this is a sufficient Enumeration of parts that Christs ministerial powre is given primarily

either to the Pope, Bbs. Presbytery or body of the Church: except that men wil say it is given to the King of every Kingdom, which is an absurdity intollerable as is already declared, & which I never heard pleaded for, & which the Kings of England doe renounce: But Christs ministerial powre is not giuen by successive ordination, either to the Pope, Bbs. or Presbytery primarily or originally: therfor Christs ministerial powre is giv̄e to the body of the Church, viz: to two or thre faithful people joyned together into an Ecclesiastical politique body by the true covenant, or new testament of Christ Iesus. But bicause happily some persons may be vnsatisfied, seing the former arguments are only grownded vppon reason, & not frō particular evidence of Scripture: Therfor I hold it necessary furthermore to confirme this truth of the L. by vndeniable grownds of Scripture, & that affirmatively as followeth.

The first Argument from Mat. 16, 13–26.

From this place of Scripture I frame an argument after this manner.

Christs Disciples are Christs Church, Mat. 16. 13. 18.
Christs ministerial powre is given to Christs Disciples.
Ergo: Christs ministerial powre is given to Christs Church,

The Minor of this argument which only is doubtful I confirme thus.

That which was spoken & given to Peter, that was spoken & given to al the Disciples of Chtist, Mat. 16. 13. 14. 19.
Christs ministerial powre was vttered, & delivered to Peter, who spake for & in the name of the rest, Mat. 16. 13. 15. 16. 18. 19.
Ergo: Christs ministerial powre was by speech & indeed committed to all Christs Disciples.

The Major of this argument only is controversal which I manifest thus:

Vnto them did Christ speake & commit his ministerial powre that made the confession, viz: that Christ was that Christ, the Sonne of the living God.
But Peter & al the Disciples by Peters mouth made that confession, viz: that Christ was that Christ, the Sonne of the living God.
Ergo: Vnto all the Disciples did Christ speake, & give that his Ministeriall powre.

The Minor being cleered the whole Argumēnt is evident: VVherfor consider, 1. That Christ in the vs. 13. asketh his Disciples a question, 2. In the vs, 15. he saith whome do ye say that I am: by which it appeareth that Christ asketh this question of all his Disciples generally: and so it followeth by proportion necessarily that seing all were demaūnded that question therfor all made that answer & confession: the argument is framed after this manner.

They answered & made the confession vnto whome Christ propounded the question, or made the demaund.
But Christ propounded the question or demaund to all his Disciples, and not only to peter, or only to the twelve Apostles, as may be proved in the course of the text, vs, 13–24.

Ergo;

Ergo: All the Diſciples anſwered & made the confeſſion, ther mentioned by the Evangelilt.

The Second Argument From Mat. 18.15–20. & 16.19.

From theſe places I reaſon after this manner.

That which is given to two or thre of Chriſts Diſciples, is given to the body of the Church, if they be many in nomber.

Chriſts Miniſteriall powre is given to two or three Diſciples of Chriſt.

Ergo: Chriſts miniſterial powre much more is giv̄e to the body of the church being many in nomber.

The Major is without controverſie for iff Chriſts powre be given to two or three, then much more to twenty, thirtie, an hundreth, they being al of them Chriſts Diſciples.

The minor is proved after this manner:

The keies of the Kingdom of heaven, or the powre of binding & loſing, is given to two or three Diſciples of Chriſt.

Chriſts miniſterial powre is the keies of the Kingdom of heaven, or the powre of binding & loſing.

Ergo: Chriſts miniſteriall powre is given to two or three Diſciples off Chriſt.

The minor being evident, the major may thus be confirmed.

Vnto them doth Chriſt give the keies of the kingdom of heaven, or powre of binding & loſing to whome & of whome he ſpeaketh:

But Chriſt ſpeaketh to Diſeiples, & of brethren.

Ergo: the keies of the Kingdom of heaven, or powre of binding & loſing, is giv̄e by Chriſt to the Diſciples or brethren.

The minor, viz: that Chriſt ſpeaketh to Diſciples & of brethren, is manifeſt by divers particular, vs. 1. 15. 21. The Diſciples move a queſtion vnto Chriſt, concerning the Kingdom of heaven: & Chriſt teacheth vnto them, vs. 15. that the litle ones, that is the brethr̄e & the Diſciples muſt not be offēded: or if they go aſtray & be loſt, they ſhould be ſought againe, & vs. 15–17. teacheth the dutyes of admonition in the degrees therof for the winning of our brethren, & perſerving of them from going aſtray: therfor vs. 18. he ſpeaketh of brethren & Diſciples, attributing to them the powre of binding & loſing, & vs. 19. promiſing the hearing of their prayers, & vs. 20. promiſing to them his preſence, if they be but three or two, & vs. 21. 22. teaching them remiſſion of offences private, vnto ſeaventy tyme ſeaven tymes: VVherevppon I ground this infallible argument.

Iff the whole ſcope & intent of this place, Mat. 18. 15–20. compared with Mat. 16. 13–20. doth ayme at the Diſciples of Chriſt, or the brethren, Mat. 23. 8. teaching that binding and loſing, the keies of the Kingdom of heaven, Chriſts preſence, & acceptance of their prayers, &c. aperteyneth to them: then Chriſts miniſterial powre is given to the Diſciples or brethren, if but three or two, & ſo much more if they be a multitude.

But the whole scope of these places is directed to the Disciples or brethren: Teaching that offences must be avoyded among them: Lost or wandring sheep must be sought out: brethren impenieent must be bound: & penitent losed: That they have the powre of binding & losing on earth: That Christ promiseth to them his presence & acceptance, that they must til 70. tymes 7. tymes remit offences private &c.

Ergo: Christs ministerial powre is given to the Disciples or brethren, if they be but three or two, & so much more if they be a multitude.

The third Argument from Mat. 28. 16–20.

From this place of Scripture I reason after this manner.

To whome preaching & baptizing is committed, to them the powre of binding & losing is given.

Powre to preach & baptize is given to the Disciples of Christ, or to the brethrē, or to the body of the Church.

Ergo: powre to bind & lose, that is Christs ministerial powre is given to the disciples, or brethren, or the body of the Church.

The Major of this argument is true by proportion or parity: For by one & the same powre, doth the Church, preach, pray, baptize, administer the L. Supper, excommunicate, absolve, &c. viz: by the ministerial powre of Christ: & therfor if the body of the church being more or fewer have powre to preach & baptize, they have powre to bind & lose: The rather considering that preaching the Gospel is a mayne part of binding & losing of men to & from their sinnes, & a principal part of the powre of the keyes in shutting & opening heaven gates to the impenitent or penitent sinners.

The Minor of this argument may be confirmed by this reason.

To whome Christ promiseth his presence to the worldes end: To them he giveth powre to preach & baptize.

But to his Discipls Christ promiseth his presence to the worldes end, even to two or three gathered together into his name: Mat. 18. 20. & 28. 20. yea to any Seperated people. 2. Cor. 6. 16–18.

Ergo: To his Disciples, to two or thre gathered togēther into his name, doth he give powre to preach & baptize.

The fourth argument from Marc. 13. 33–37.

From this place of Scripture I frame an Argument thus:

Christs Servants have Christs authority:

Christs visible Church, or two or three faithful people are Christs Servants.

Ergo: Christs visible Church hath Christs authority.

Heer by the way may be noted that in this place Marc. 13. 34. Christ giveth authority to his Servants: But Mat. 28. 18. Christ receaveth authority or powre from his Father, even all the powre in heaven & earth, wherby wee may collect that which was before affirmed that Christs powre is double, 1. that powre Monarchicall which is inherent in his owne

owne person, & is incommunicable to any creature, 2. That powre Ministeriall which he delegateth to his Servants, to his Disciples, to two or three faithfull people whersoever.

But concerning the argument if it be objected that Christs Servants are the Apostles, & their Successors: I deny it: For ther is a distinction made between the Servants & the Porter: Now the authority is given generally to the Servants of the howse, & watching is specially enjoyned to the Porter: & if it be any thing that the Apostles & their Successors have, it is watching by way of office, for so the porter is to wach: & yet that duty also is particularly applyed & injoyned to every one vl. 37.

The fifth Argument, from Ioh. 20. 18–24. & Luk. 24. 35–53.

From these places of Scripture compared together I collect this argument.

If Christs Ministerial powre of binding & losing be given to Marie Magdalene, & Cleopas, joyntly with the rest of the Disciples of Christ: Then it is given to the body of the Church.

But powre of binding & losing, remitting & retayning sinnes is giv̄e to Marie Magdalene, & Cleopas, joyntly with the rest of Christs Disciples.

Therfor Christs ministerial powre of binding & losing, or remitting & retayning sinnes is given to the body of the Church.

The Minor of this argument may easily be proved by comparing the two former places of Scripture together: For in Luke Cleopas & the other Disciple brought tidings off Christs Reiurection to the eleven, & others that were with them: Luke. 24. 33. 34. 36. Whence it is evident that Cleopas, the other Disciple, the eleven, & others were together: This day was the first day of the weeke, vs. 23. 33. 36. Even that very day wherein Christ arose: Now vppon this day Christ spake those wordes, & gave the powre of remitting & retayning sinnes vnto al the Disciples, not only to the eleven, but to Cleopas, Marie Magdalene, & others assembled together that night when Christ appeared to them al together jointly in the howse, Ioh. 20. 23.

The sixth Argument. from Act. 2. 39. & 3. 25. compared with Rom. 4. 11. 12. & Gal. 3. 7. 9. 14. 15

From these places of Scripture compared together I frame this argument.

Vnto whom the promises, the covenant, the blessing is given, vnto them the ministerial powre of Christ, viz: the powre of binding & losing is given.

But the promises, the covenant, the blessing is given to the posterity of Abraham, according to the faith, that is to al the faithful, who are indeed the true children of Abraham, Ioh. 8. 39.

Ergo: Christs ministeriall powre, viz: The powre of binding & losing is given to the faithful: That is to two or three faithfull people which are a true body vnto Christ,

The consequent of this argument only is doubtful: For cleering whereof wee must

know

know that the keies of the Kingdom of heaven is a promise which Christ maketh to his Church, Mat. 16. 19. wherin the cheef part of the comfort of the Church consisteth: it is also one principal part of the covenant or new Testament which Christ hath established by his blood & purchased for his Church, which is sealed vp vnto the Church in administring & partaking in the seales of the covenant: it is also a special part of the blessing by the same reason. For the blessing is this: That they that blesse the Church & faithful shal be blessed & they that curse the Church shalbe cursed: Genes. 12. 3. also remission of sins is a part of the blessing, Rom. 4. 7. 8. & binding & losing is remitting or retayning sinne, blessing & cursing, as is most evident. So that seing that powre of binding & losing, remitting & retayning sinne, is a part of the promise, covenant, & blessing, therfor the faithfull having the covenant, promise, & blessing given to thē, they have also therwith the powre of binding & losing, that is Christs ministerial powre, & therfor the consequent of this argument is sirme & the vndoubted truth of God.

The seaventh Argument from Esa. 9. 6. Ioh. 3. 16.
Ioh. 13. 13. Act. 2. 36. & 3. 22. 23. Luk. 2. 11.

From these places of Scripture compared together I reason thus.

Vnto whom Christ is given to be King, Preist, & Prophet, directly & immediatly: vnto them is Christs ministeriall powre given, viz: powre of binding & losing.

But Christ is given as King, Preist, & Prophet, directly & immediately to two or three faithful people whersoever living together in the world.

Therfor Christs ministerial powre of binding & losing is also given vnto two or thre faithful ones whersoever joyned together in the world.

The consequent of this argument only, is doubtfull which may thus most manifestly be confirmed & expounded: when Christ is given, then with Christ al things els are given, Rom. 8. 32. Christ I say with al his apurtenances: when Christ the King is given to the faithful, then Christs Kingdom is given vnto them, then have they Christs powre to administer that Kingdom according to his direction: when Christ the Preist is given to the faithful, then Christs Sacrifice is given vnto them, & powre to administer al the efficacy of his Preisthood vnto the Saynts according to his direction: when Christ the Prophett is given to the faythful, then Christs Prophesy, or the Holy doctryne of Salvation is giv̄ to the Church, with powre for the dispensing therof according to his owne ordinance: by reason wherof the Saynts are said to have an anoynting or Chrisma from him that is Holy, 1. Ioh. 2. 20. & therfor are called Christians, Act. 11. 26. being anoynted to be Kings & Preists vnto God, Revel. 1. 6. & Prophets, Act. 2. 17. 18. Seing then that by Christ the King, Preist, & Prophet who is given to the Saints, the Saynts are made, Kings, Preists, & Prophets, therfor as Kings they have a ministerial powre given them of binding & losing, & so forth of the rest.

The eight Argument from Mat. 18. 15—20. compared with
1. Cor. 5. 4. 5. Mat. 6. 12. Luk. 17. 3.

From these places of Scripture I collect this argument.

If one

If one brother hath powre to retayne the sinnes of a brother impenitent privately, & to remit the sinnes of a brother penitent privately: then a communion of faithful men have powre to retaine the sinnes of an impenitent member publiquely, & to remit the sinnes of one that is penitent publiquely.

But one brother hath powre, given him by Christ to retayne the sinnes of a brother privately impenitent, and to remitt the sinnes of a brother privately penitent.

Ergo: a communion of faithfull people have powre to retayne the sinnes of a member publiquely impenitent, & to remit the sinnes of a brother publiquely penitent.

To the same sense the argument may be framed after this manner.

If witnesses admonishing a brother have powre given them by Christ to retaine the sinnes of a brother impenitent before witnesse & to remit the sinnes of a brother penitent before witnesse. then a communiō of faithful men have powre to retain the sinnes of a brother publiquely impenitent, or to remit the sinnes of a brother publiquely declaring his repentance.

But witnesses admonishing a brother, have powre from Christ to retayne the sinnes of a brother impenitent before witnesse, & to remit the sinnes of a brother penitent before witnesse.

Ergo: a communion of faithful men have powre to retayne the sinnes of a brother publiquely impenitent, or to remit the sinnes of a brother publiquely declaring his repentance.

The premisses of both those arguments are evident out of Mathew & Luke: & the conclusion is the Apostles direction to the Corinths.

The ninth Argument from Eph, 5. 30, 32. & 1. 22. 23. Revel. 21. 2. & 22. 17.

From those Scriptures compared together I draw this argument.

The wife hath powre immediately from her husband, & the body hath powre immediately from the head.

The visible Church or a communion of faithful people, are Christs spowse, the wife of the lamb, & Christ mystical body.

Ergo the visible Church or a communion of faithful ones have Christs ministeriall powre immediately from him.

Againe: As the body hath life, sense, motion & powre from the head, the hands & feet have powre from the body: So the Church hath powre from Christ the head, the members of the Church as the Elders & Deacons have powre from the Church.

But it is true in nature, that the body hath life, sence, motion & powre frō the head: & al the members have powre from the body.

Ergo: the Church hath powre from Christ the head: the members of the Church, viz: the Elders & Deacons have powre from the Church.

By al which arguments put together it appeareth most evidently that Christs ministe-

riall powre of binding & losing is given to the body of every true visible Church', and that all the Officers of the Church have their powre and authority to administer derived vnto them from Christ through the body of the Church where they administer.

And thus have I proved evidently as I take it both that Christs ministerial powre commeth not by successive ordination by the hands of the ministery: & that it is immediately given to the body of the Church.

And heer for your further informacion Mr. Bern. I wish you to take notice that succession is a typical ordinance of the Old Testament, & therfor abolished by Christs coming: For the Apostle wisheth vs to take heed of Iewish Fables & Genealogies. 1. Tim. 1 4. Tit. 1. 14. bicause these genealogies were of necessity for the carnal ordinances of the old Testament, but the Spiritual genealogie & succession is for the new testament: In the old Testament they had carnal parents a carnal seed, carnal children, carnal circumcision, carnal commaundemēts, a carnal temple, a carnal cittie, a carnal preisthood, a carnal Kingdom: in the new Testament we have spiritual parents, a spiritual seed which is the word, spiritual children, viz: the faithful, circumcision made without hands, spiritual commaundements, a spiritual temple, an heavenly cittie, spiritual Preists & Kings, & a spiritual kingdom & preisthood: Therfor succession in the old Testament was carnal by genealogie: if you therfor wil set vp a carnal succession in the new Testament by ordination for the ministery, you must do it also, 1. For the Church, & so fetch it from Rome, 2. For the baptisme, & so fetch it from Rome, 3. For the L. Supper, & so fetch it from Rome, 4. For the Faith, & so fetch it from Rome, 5. For excommunication, & so fetch it from Rome: & so forth of the rest, & this is to tie all Churches to the vnity & succession of the chayre of Rome, as in the old Testament al were tyed to the vnity & succession of the temple at Ierusalem: Herin therfor you see how you vanish away in your imaginations by setting vp succession, approving your self before you be aware a Iew, a Papist, an Antichristian: this shal suffice for the matter of ordination or succession, wherby it apeareth to be a Iewish Popish, & Antichristian devise.

In the next place let vs heer your nine reasons Mr, Bernard which you bring to confute this our faith, and most evident truth of God: wher first in generall note that wee doe not deny, but that the powre of the Church is for order sake committed into some particular persons hands, who in the Churches name, & for the Churches good, & in the Churches presence are to handle al Church matters, & therfor whereas your 9. reasons are brought against popularity as you cal it, you are to remēber that Christs church in several respects is a Monarchie, an Aristocraty, a Democratie. In respect of Christ the King it is a Monarchy, of the Eldership an Aristocratie, of the brethren joyntly a Democratie or Popular government: For Christ the King he ruleth by his owne lawes & Officers: The body of the Church, the spowse of Christ ruleth as the wife vnder the husband, according to the wil & appointment of her husband: The Elders rule as the stewards of Christ the King, & of the church which is the wife or spowse of the King: Now as it is vnreasonable to appoint the steward or Servant of the King either over the King himself, or over the Queen who is the Kings wife: So is it Antichristian to place the Elders as Rulers over the whole body of the Church, although every particular person and cause is subject to be ordered by that authority which the Church joyntly receaved

receaved from Christ, and delegateth to them : wee say therefore that the body of the Church hath all powre immediately from Christ : and the Elders have al their powre from the body of the Church, which powre of the Eldership is not exercized, nor can not be vsed over or against the whole body of the Church, for that is an Antichristian vsurpation : but only it is exercised over and against particular persons and disorders arising in the Church, the Eldership herein dealing for the body in the publique workes thereof : breefly therefore to answer in generall to all your nine reasons, vsed against popularity, wee dispute not whither the Elders must rule or not, but wee dispute who have the negative voice in their hands, or who have the determining powre in them: or who give the definitive sentence in al matters : VVee say that the definitive sentence the determining powre, the negative voice is in the body of the church, not in the Elders: yet we say the Elders are to lead & governe al persons & causes of the Church, but to lead & governe contrary to the definition & voice of the body that we deny, & that we say is Antichristian.

Your first reason Mr. Bernard is that popularity is contrary to Gods order vnder the law and before the law, vnder the law the powre of Governing was in the Levites: befor the law it was in the first borne, & this governing powre was not receaved from the people vnder the law, but from the Lord by Moses: but the people only approved the Lords appointment.

I answer : The first borne and so by consequent the Levites did type two things, 1. That Priviledg and prerogative which Christ Iesus hath, who is the first borne having the preeminence in all things, Colos. 1. 18. 1, Cor. 15. 20. Revel. 1. 5. For Christ is the first & most noble in the Church, even the head, & Fountayne of al heavenly grace & excellency : 2. The first borne and so by consequent the Levites did shadow out the church. Exod. 4. 22. 23. who is the first borne of al the men of the earth most deere and pretious to the Lord : So that this reason of yours may thus be retorted vppon your selff.

If the first borne before the law, & the Levites for the first borne vnder the law, had the preheminence: then Christ, & the visible Church which were shadowed out by the first borne, & by the Levites, have the preminence & powre in the new Testament.

But the first borne before the law, & the Levites for the first borne vnder the law had the powre & preheminence: by your owne confession.

Ergo: Christ & the visible church from Christ, shadowed out by the first borne & the Levites, have the powre & preheminence in the new Testament.

Remember for this particular that the first borne, the first Fruites, the Preists, Levites, Kings & Princes of Iudah did al type forth vnto vs in the new testamēt the visible church & the Saints next vnder Christ who is the head to the body of the Church as these scriptures do manifestly declare, 1. Pet. 2. 5: 9. Revel. 1. 5, 6. Col. 1. 18. 1. Cor. 15. 20.

The second of your nine reasons against popularity is that it is without warrant in the Apostles tyme : The Apostles alwayes begune, continued and composed church matters, the body of the congregation were only made acquaynted with matters, a liberty granted them to chose officers, but they did never make any themselves: nor attēpted any thing of themselves.

This argument Mr. Bern. is partly vntrue, partly against your self: Vntrue it is thus far forth that you say the body of the congregation never attempted any thing without Elders: For I demaund of you; what did the 120. persons in the first of the acts, did they not chuse an Apostle into office & ordeyne him? but they had no Elders as yet: for the holy Ghost was not come downe vppon them, & so ther were no Apostles, Prophets, Evangelists, Pastors & Teachers. Eph. 4. 8. 11? did not the Churches of Lystra, Iconium, & Antiochia think you worship God, admonish & excommunicate, during the tyme of the Apostles absence from them, when as yet they had no Elders, Act. 14. 21–23? did not the Churches in Creta think you worship God, & governe in the absence of the Apostles & Titus when as yet Elders were not appointed, Tit, 1. 5. you cannot deny that the Churches were established before they had officers: if you do the Apostle saith that they that are to be chosen Elders, must not be newly planted into the faith, 1. Tim. 3. 6. & so by consequent from the tyme of establishing Churches til Election of officers, ther must needes be a space of tyme for tryal of mens gifts & conversation & constancy in the faith, during which tyme the Apostles being absent from the Churches, I make no doubt, but they did worship God, & performe the other parts of their Spiritual communion: if they did so, then I say, look how many Churches were established by the Apostles: So many examples ther are of the congregation attempting every thing almost, without Elders: & so the Second reason of yours conteyneth so many vntruths as ther were Churches planted by the Apostles in the Acts, who did not the first day of their planting institute their Eldership, but some certayne competent space of tyme afterward, wherin ther might be sufficient tryal, & knowledg of mens gifts & qualifications fit for office: & this may suffice for your vntruths.

Now further your reason is against your self in this particular wherein you yeeld the cause, that the body of the congregation had a liberty to chose their officers: whence I reason thus against you.

They that have liberty to chose their owne officers, & to worship God publiquely before they have officers: they have al the rest of Christs powre ministerial befor they have officers.

But the body of every congregation hath powre to worship God publiquely (as you see) & have liberty to chose their owne officers (as you confesse) & yet want Elders.

Ergo: the body of every congregation hath al the rest of Christs ministerial powre before they have officers.

I say the body of the Church hath powre: which powre commeth after into act & execution when her officers are chosen, viz: The powre of baptizing & administring the Lords Supper: & yet it may also be questioned whither the Church may not as well administer the Seales of the covenant before they have Officers, as Pray, Prophesy, Elect Officers and the rest, seing that to put the Seales to the covenant is not a greater work then publishing the covenant, or Election of officers, or excommunication.

The third of your 9. reasons against popularity is that it is against Christs commission granted to the Apostles & their Successors, as Timothie, Titus, & the cheef ministers of the

the Goſpel: & that therfor the place 1. Cor. 5. 4. muſt be expounded of the Elders as you ſay the Apoſtle sheweth, 1. Cor. 2. 6.

Wel Mr. Bern. this is old ruſty rotten popish ſtuffe even as auncient as the Church of Antichriſt ſome of it, viz: that of ſucceſſion: which hath already receaved anſwer, & the contrary been proved at large in this Section whither I referre you.

But heer are certaine vntruths avouched by you which muſt be anſwered, viz: one is: that Chriſts commiſſion was granted only to the Apoſtles, & their Succeſſors: I have proved already in the former reaſons that the commiſſion was given to the body of the Church expounding thoſe foure places which you quote, viz: Mat. 28. 19. & 16. 19. Ioh. 20. 21–23. Marc. 13. 34. which alſo is further cleered, for that the twelve were not yet Apoſtles, but only nominated to the office, for they were indued with powre frō on high vppon the day of Pentecoſt, Luk. 24. 49. compared with Act. 2. 4. Eph, 4. 8. 11. as alſo for that Cleopas, Mary Magdalene, & others beſides the eleven were preſent when the commiſſion was given vnto the Diſciples, finally bicauſe the Apoſtles were the Church repreſentative, yea every one of them: having in them powre to performe al the offices of al officers, & members of the Church: & the Church only is the true Succeſſor of the Apoſtles, & no one man or Miniſter whatſoever, ſeing no one perſon hath powre to performe al offices of all officers and members, which notwithſtanding the whole Church joyntly hath.

A ſecond vntruth is this, that you ſay the Apoſtles committed that commiſſion given them by Chriſt not to the body of the Church, but to Timothie, Titus, & ther ſucceſſors as appeareth 1. Tim. 6. 13. 14. as you ſay: wherto I anſwer that the Apoſtles leave the powre which they receaved from Chriſt joyntly with the reſt of the Diſciples, in the hands of the Church not of Timothie & Titus only, & that chardg which Paul giveth to Timothie reſpecteth the whole Epiſtle and all the contents thereof which aperteyne to all ſorts of perſons in the Church aswel as to Timothie, as may be ſeen in the whole ſecond Chapter: & how prove you that Timothy an Evangeliſt Succeeded Paull an Apoſtle? Or that the Elders of Epheſus ſucceded Timothie an Evangeliſt?

A third vntruth is this, that you ſay the place 1. Cor. 5. 4. 13. muſt be vnderſtood of Elders as you ſay may appeare, 1. Cor. 2. 6. wherto I anſwer that this is a prety trick, but it wil not ſerve your turne, to turne away the truth & evidence to this place: For firſt the Epiſtle is written to the whole body of the Church, al the circumſtances of the Chap. 5. teach that the whole body was leavened, & that their rejoycing was not good, & that they ought not to be mingled with the brethren that were fornicators, & that they ought not to eate the L. Supper with ſuch perſons: that they have powre to judg them that are within, & that they muſt caſt out from among them that inceſtuous perſon: & whereas you would needes by one phraſe (viz: the rebuke of many, 2. Cor. 2. 6.) expound this general as ſpoken of many Elders not many brethren, I ſay herein you coyne a falſe expoſition For doth it follow that bicauſe the rebuke was delivered by many either brethren or Elders who are to leade in al publique actions, therfor the Apoſtle enjoyneth the Elders only to excommunicate? or bicauſe ſome only pronounce the rebuke, & the ſentence of excommunication, therfor they only have powre to decree it? I deſire you would make theſe conſequents hang or depend neceſſarily vppon ther anteceden: or

els you doe but wrest the Scriptures to your destruction : besides that place , 2. Cor. 2. 6. doth not teach who either decreed or pronounced his excommunication , but only who rebuked him for his sinne which were many (Elders if you will:) For I take it the place is manifest that he was not excommunicate , bicause he repented vppon the reproof : which the Apostle saith, is sufficient. And sometyme in the Scripture many , signifieth all ; & all signifieth many : as theese places declare, Matt. 3. 5. Roman. 5. 18. 19. Therefore this quirck off yours is but a meer Sophisticall cavill to put of the truth.

The fourth of your 9. reasons against popularity is that the place of Ephes. 4. 11. 12. is against it , for ther the Apostle declareth (say you) that gifts for the ministerie are given to the Ministers for the Church, not to the Church for the Ministers : and that therefore the powre of Christ is not given to the body of the Church, but only to the Elders ; & this you shew by a similie from the parts of the body which do not receave their qualityes , facultyes, or gifts from the body , but from God.

To this reason I answer: that you declare your self to be either blind or willfully to shut your eyes against the truth & evidence of this place: For it is as cleer as the shining of the Sunne in the Firmament of heaven against your exposition & objection : For I pray you in good sooth doth this argument follow, viz: Christ giveth gifts vnto mē not by the mediation of the body of the Church: therefor Christ giveth his ministerial powre to the officers, & not to the body? yet this is the force of your argument, which may for more evidence be framed thus.

If Christ give gifts to the officers of the Church, not by the Church , but immediately by & from himself : Then Christ giveth powre of binding & losing to the officers of the Church, not by the meanes of the church, but by such meanes as God hath appointed: (that is as I gesse by Succession.)

But you say the Antecedent is true by the place of the Eph, 4.

And I say the consequent or conclusion followeth not vppon the antecedent: but it is meerly a syllogiston.

But I wil declare the inconsequence more fully : The Lord he giveth gifts to men either ordinarily or extraordinarily : Extraordinarily he gave gifts to men in the primitive Churches : Ordinarily he giveth gifts to men by study , & paynes , & by nature, so he gave the gifts of Tongs and Prophesy extraordinarily to the primittive Churches, he giveth the same gifts now ordinarily by meanes of Study and the help of natturall witt : How will it follow that bicause the Lord gave gifts , therefore he gave his Ministeriall powre extraordinarily from heaven ? VVhy ? you confesse that powre of binding and losing was given before Christs ascension, but now you wou'd prove by this place Ephes. 4. that the powre of binding & losing is given after Christs assension, and that theese gifts and this powre are given together : is not this to contradict your self ? hereby you see the weakenes of your reason : For you must distingnish betwixt the powre of binding and losing which the Disciples had committed vnto them before Christs ascension : and betwixt the gifts of the day of Pentecost.

But what are those gifts mentioned in that place of Ephes. 4. 8. 11. 12. and vnto whome are those gifts given ? I will declare it vnto you, and so your mouth shalbe stopt.

These gifts which are said to be given to men are those foure sorts of Officers which the Apostle mentioneth vs. 11. Apostles, Prophets, Evangelists, Pastors & Teachers, for the two last are one office. These officers with their gifts are said to be given to men: who are these men vnto whome these officers with their gifts are giv̄e? are they not the Church? is not the office of an Elder, Pastor, or Teacher the L. gift to the Church? This place you see therefore is most pregnant against your opinion: as may appeare thus,

That which is given by Christ to the Church is in the powre & possession of the Church.

The officers & offices of the Church are given to the Church.

Ergo: the officers & offices of the Church are in the powre & possession of the Church.

Wherfor I say vnto you that the gifts of preaching, administration of the Sacraments & Governing, are given vnto some mē, but the office & officers indued with these gifts are given vnto the Church, who have powre to appoint them to their office, & who do receave both their office & powre to administer in their office from the Church, vnto whome the office & powre of Christ is given primarily, being the next Lord therof vnder Christ the Monarch.

And for your similie of the parts receaving their properties from God: not from the body, it is perversly applyed: For this is the true vse and application of the similie: as the head communicateth all the powre & faculty which any part hath from it self, to that part by the body: so the head Christ communicateth his powre to the parts and officers of the Church by the body of the Church: which is Christ mysticall: I confesse some parts of the body have some special properties and qualities which they receave not from the head: as the Stomach hath the quality Chilificandi, the liver Sanguificandi, &c. not from the head, but the powre and faculty to vse the property it hath from the head: So some members of the Church have special gifts given them of God, but the powre of vsing those gifts they have from the head Christ by the meanes of the body, which is the pipe that from the Fountaine conveigheth all powre Ecclesiastical to every officer.

The Fifth of your 9. reasons against popularity is that the Scripture doth not lay the Government vppon the people, nor reproveth them for suffering abuse of Holy things: but vppon the governors civil & Ecclesiastical, Ezech. 22. 26. 1. Sam. 2, 17. 1. King. 13. Mat 23. Revel. 2. 1. 8. 12. 18. & 3. 17. 14.

I answer breefly from the Type to the truth concerning matters of the Old Testament: Seing now the Saynts are all of them made Kings and Preists vnto God Revelat. 1. 6. Or as the Apostle Peter saith: Basileion hierateuma, 1. Pet. 2. 9. a Kingly Preisthood: Therefore now in the New Testament the Saynts succeede in the place of the Kings and Preists of the Old Testament in Ecclesiasticall causses: and as they were burdened with Government and reproof for profanation of holy things: so are the Saynts the members of the visible Church, now burdened with Government Ecclesiasticall, and reproof for violating the Holy things committed to their custody & fidelity: & therfor I reason from your owne confession against you thus,

If Kings

If Kings & Preiſts in the Old Teſtament were chardged with Government, and blamed for violation of holy things: Then in the New Teſtament the Saints (who are Kings & Preiſts) are chardged with government, & blamed for violation of Holy things,

But Kings & Preiſtts in the old Teſtament were chardged with government, & blamed for violation of Holy things.

Therfor the Saints in the new Teſtament are chardged with government eccleſiaſtical, & blamed for violation of Holy things.

And thus you ſee Mr. Ber. how your owne weapon entreth into your owne bowels: & concerning the places of the Revelation that the Aungels of the ſeaven Churches were chardged with government, & blamed for abuſe of the Holy things & not the body of the Church, I ſay herein you vtter foule vntruths: For Chap. 1. vs. 4—7. the Apoſtle writeth to the 7. Churches of Aſia, & wisheth grace & peace to the Churches & all the members of the Churches: & Chap. 2. 11. & at the end of every Epiſtle, the Apoſtle maketh application of every Epiſtle to al that have eares, & to the particular Churches: wher for I wonder at your shameleſſe ignorance that should thus falſely belye the Scriptures, & abuſe the reader: To turne the point of this reaſon of yours alſo vppon your ſelf, I ſay thus.

If Iohn chardgeth the whole Churches with gouernment & abuſe of holy things (though the meſſage be ſent to the aungel to be publis hed to the whole church) then the whole churches are charged therwith, viz: with government & violatiō of holy things.

But Iohn chardgeth the whole Churches with the government & abuſe of Holy things: (though the meſſage be ſent to the Aungel of every Church, to be publiſhed to the whole Church.)

Therfor the whole Churches are chardged with the government & violation of the holy things.

Thus much breefly concerning your fifth reaſon: & heer you make a digreſſion to prove vnto vs that Matt. 18. 17, Tell the Church muſt be expounded: Tel the Governors: For confirmation whereof you bring vs ſeaven reaſons which I will handle in order.

Your firſt reaſon to prove that: Tel the Church is Tel the Governors, is this: for that otherwiſe Chriſt could not be vnderſtood, for if he had brought in a ſtrange courſe not heard of before, nor then practiſed, no man could vnderſtand his meaning: Seing therfor before then & after the practiſe was to tel to the Elders or governors: therfor tel to the Church is tel to the Governors or Elders.

Alas for you Mr. Bern. this is borrowed ſtuffe, & yet ſtark naught: For it is but froth & chaffe: & what is the chaffe to the wheat? Do not you think that the whole Goſpell is a myſtery which was kept ſecreat from the beginniug of the world- & is not the viſible Church of the new Teſtament with all the ordinances thereof, the cheef & principal part of the Goſpel? & therfor, ſeing this ordinance of telling the Church is a part of the Goſpel it was formerly hidden & myſtical, & now it was revealed plainly by Chriſt: & although happily the Diſciples vnderſtood not Chriſts meaning at that preſent, yet afterward the Holy Ghoſt brought that & many other neceſſary things which they eyther vnderſtood

vnderstood not Christs meaning at that present, yet afterward the Holy Ghost brought that & many other necessary things which they either vnderstood not or forgot, to their knowledg & memory as the Scripture witnesseth ; But fnrther I say even that particular was obscurely signified by the Typical King and Preists in the Old Testament vnto whome the Government was committed, as I have already more then once declared vnto you: & further the government was then given to al Christs Disciples by commission as I have already proved sufficiently to your conscience & the conscience of all that love the truth in sincerity.

That of the excommunication of the blind man Ioh. 9. 22. was a devise of the Iewes, for ther is no warrant for it in al the law: & if it were the L. ordinance, it typeth vnto vs thus much that the visible Church succeeding in the place of the typical Kings & preists have in their hands the powre of excommunication.

And although Cloe made complaint to the Governor yet it is nothing to the purpose: For Cloe complayneth of an whole Church to an Apostle: not of a particular person to the Elders of a particular Church : and doe you think that this is a good argument ? That seing a particular person complayneth to or informeth the Apostle of the state of the Church (who had an infallible gift of instructing and directing of Churches) therefore a particular person in the third place or degree of admonition must tell the Elders, & that therfor those Elders are the Church ? The argument is altogether inconsequent.

Your second reason that tel the Church is tel the Governors is Christs chandg of the person: From the third to the second: The force of your argument is this.

If Christ having spoken in the third person saying: Tel the Church: afterward turneth his speech to the second person saying: whatsoever ye bind &c. then tel the Church is tel the Elders.

But Christ chandgeth his speech from the third to the second person.

Therfor tell the Church is tel the Elders.

Mr. Ber. you were not wel advised in making this argument: For it overthroweth your exposition most manifestly, as thus.

If Christ calleth his Disciples the Church, then tel the Church is tel the Disciples or the body of the Church.

But Christ calleth al his Disciples the Church : For this commission of binding and losing is given to all the Disciples jointly as is already declared more fully in the former argu ments.

Therfor tel the Church is tel the body of the Church, al Christs Disciples , & not only the Governors.

Therfor this reason confirmeth the truth we hold, & not the error which you seek to defend by wresting the Scripture.

Your third reason that tel the Church is tell the Governors is, for that Christ speaketh of two or three: That is to say (after your exposition) of two or three Elders or governors & not of the whole body.

I answer that your argument is without al force of consequence: For to argue thus is to argue without reason or force of argument, viz.

Iff Chriſt ſpeaketh of two or three, then he ſpeaketh of two or three Elders or Governors.

But Chriſt ſpeaketh of two or three.

Ergot Chriſt ſpeaketh of two or three Elders or Governors.

Further by this argument one Apoſtle could do nothing, but ther muſt needes be two or thre, & ſo one Elder can do nothing, but ther muſt needes be two or thre: & ſo your Prelates Monarchy in their dioceſes falleth to the ground. but your arguments grow ridiculous.

Now the reaſon why Chriſt ſpeaketh of two or thre is for conſolatiō to the Church & Diſciples of Chriſt, teaching that if but two or thre of them at any tyme walk together in the faith & truth of Chriſt, thoſe two or thre have title to Chriſt & al his ordinances & have promiſe of audience & acceptance: as alſo to inſtruct the Saynts, to ſtand for the truth againſt multitudes, though they be the finalleſt nomber which is three or two, for Chriſt he wil not leave them deſtitute of his preſence and aſiſtance.

Your Fourth reaſon that Tel the Church is Tel the Elders in this: that the perſon is changed from the ſecond to the third, vſ. 19. if two of you shal agree, &c. whatſoever they shal ask &c: the force of the argument is al one with the ſecond, & ſo hath receaved anſwer there, but it ſeemeth you delight in nomber & multitude: yet for further evidēce I will show you the reaſon: the frame whereof is thus to be conceaved.

Iff ther be a Grammaticall change of the perſon, viz: you: they: then ther is a Reall chandg off the perſon phyſicall, viz: The Governors: The Church.

But ther is a grammatical chandg of the perſon, you: they.

Ergo: Ther is a Real chandg of the perſon phyſicall, viz: The Governors: the Church.

I deny your Major, & ſtil I avouch that the chandg of the perſon is by way of expoſition. teaching: that they: & you: are one: namely, whither they be two of Chriſts Diſciples then living (viz: you) or any other two or thre to the end of the world, (viz: they,) Chriſt hath promiſed his powre, preſence, & acceptance to them: For ſo he ſaith whereſoever two or thre, vſ. 20. & Mat. 28. 20. Lo I am with you alwayes: So that theſe two general circumſtances of place & tyme are for the conſolatiō & inſtruction of the Church if they be but two or three in al ages: For not the multitude, but the truth is reſpected of Chriſt: & al tymes & places are indifferent for the Church of the new Teſtament which was otherwiſe in the old Teſtament: For the Lord then promiſed his preſence eſpecially in the Temple, vppon their Sabbaths, & to the ſpecial people: but now the partition wal is broken downe, & now al tymes, places, & perſons are indifferēt for the church & the Lord.

Your fifth reaſon that Tel the Church is Tel the Governors is this: that otherwiſe abſurditys cannot be avoyded that ariſe out of the text: the abſurditys you ſuppoſe would follow are, 1. confuſion, 2, careleſnes, whereuppon follow pride & contention, 3. weomen & childrē ſpeaking in the Church, 4. that the whole Church cā ſpeak. 5. Chriſts shou'd croſſe himſelf, who giveth the powre to two or three.

Hereunto I anſwer: the ſuppoſed abſurdities either do not follow, or if they do folow are no abſurdities: For the truth is not abſurd.

First,

First, it doth not follow that ther must needes be confusion, careles̄nes, pride, or contention, if a brother be promoted to the body of the Church for his offence after once & twise admonition: but rather the brethren vnderstanding that al are interesſed in the busines wilbe careful to discharg their dutyes, whereas by your fancy the care & chardg being cast vppon the Elders & from the brethren, they may wholly neglect the matter, & the Church grow corrupt through the Elders partiality negligence, or other sinister respect; & for confusion: it is not intended as you grosſely imagine that al should speake, but that al should consent: For as in prayer one speaketh & al the Church consent: So in publique admonition & excommunication one speaketh at once & the rest consent: & if any man have any thing to say he may speake, & the first hold his peace, as in Prophecy so in admonition by proportion, 1. Cor. 14. 30. & yet the Lords order not be violated. & if pride & therevppon contentions do arise it is through the corruption of men, not through the ordinance of God, & may ther not much more pride grow in the Elders think you when they are absolute Lords (as it were) over the people? & wil not that breed much more contention? And to contend for the truth is good and warrantable, yea & contentions must be in the true church, but woe be to those by whome they come.

Secondly, you say the whole Church cannot speake joyntly, nor severally, one by one except weomen & children, speak: I deny it: the whole Church may speake joyntly as in prayer & propheſying, 1. Cor. 11. 4. So also in admonition & excommunication, by some persons deputed ther to either Elders if ther be any, or other if ther be no Elders: & for the speaking of weomen in the Church I say it needeth not: for they, & so al the brethren may speake by silence: or if any dissent they may speak either woman or youth, & yet the rule of the Apostle not violated, who forbiddeth weomen to lead the action of worship in prayer or propheſy, or praising God, or any action of Government in the presence of men: but he doth not forbid a woman to speake when she is called ther to, in matter of Government: neither doth the Apostle intend to forbid weomen to pray or propheſy in the presence of weomen only, as somtyme the occasion may be ministred if the church consist only of weomen: that this is so you shal perceave by comparing these places, 1. Cor. 14. 34. 1. Tim. 2. 12, & considering the reasons of the Apostles prohibition: but let vs see the force of your argument.

If tel it to the Church be tel it to the body of the Church: then every member of the Church must speake in rebuking the partie.

But every member must not speak in rebuking the partie that is promoted to the Church for sinne.

Ther for tel it to the Church is not tel it to the body of the Church, & so it must needes be tel it to the Elders.

I deny your consequent, for al may heare, take notice, give consent, & speake if they se just cause orderly, & yet it followeth not that al are bound to speake vocaly one by one: For silence is a sufficient testification of consent: Further I say your minor is weake: For every one is bound to speake that seeth just cause or els he shall ther by strangle his conscience, and quench the Spiritt, and suffer sinne which he cannot do without sinne.

Lastly, Christ crosſeth not himself, in giving powre to two or thre: For he may give

powre to two or three if ther be no more, & yet to twenty, an hundreth, a thouſand, if ther be ſo many: but you Mr. Bern. raiſe vp falſe expoſitions, & wrack the text to ſuppoꝛt hereſies, therby making the Scriptures a leaden rule to frame to your crooked conceipts, & a noſe of waxe to be wrung which way your perverſe apprehenſions incline.

Your ſixth reaſon that tel the Church is tel the Governors is this: that els the Corinthians offended who were al commaunded to deale with the inceſtuous Corinth. & yet ſome only did ſo: & Paul ſhould ſinne who vppon the advertiſement of Cloes howſe, did not wayt for the churches conſent, but himſelf alone determined the matter, & wils them to execute his ſentẽce in the open congregation.

I anſwer: al the Corinths did deale with the inceſtuous perſon though many ſpake the reſt giving conſent to their ſpeeches: & therfor ther can no more ſinne lye vppon thẽ for not rebuking by voice, then ther lyeth ſinne vppon the whole Church, for not lifting vp their voice to ſpeake in prayer & propheſy, being al commaunded ſo to do: beſides all might ſpeake: for many ſomtyme ſignifieth al, as I have already ſhewed: but this is but idle ſtuffe which you object. Furthermore Paul was an Apoſtle having powre & infalibility to plant & direct & reforme Churches, & wil you frõ hence fetch a rule for the perpetual government of the Church? it followeth not Paul did thus: go, one Prelate may do thus: nay by your owne expoſition ther muſt nedes be two or thre Prelates: but what did Paul? did he performe the whole decree of excommunication? I deny it vtterly: but the Apoſtles meaning is that he for his part gave his voice, & adviſe, & commaundemẽt (as having receaved grace to be faithful) that the inceſtuous perſon ſhould be excommunicate: & note it wel Mr. Ber. Paul doth bid the Elders (as you ſay) excommunicate him: cã theſe things agre? I beleeve your wit was wandering when you wrote theſe things: for you avouched out of the 2. Cor. 2. 6. that many Elders did excõmunicate the inceſtuous perſon: & now you ſay that Paul at the information of Cloes Family, like a Lord Bb. decrees the ſentence of excommunication in his court, & cõmaundeth them to pronounce it: you gave this powre of late to the Elders, & now you take it frõ the Elders, & give it to Paul, & make the Elders only his deputyes: but I wil ſhew you the reaſon of this your overſight & contradiction: you had by you in your ſtudy when you penned your book, the writings of the Reformiſts, & the writings of the Prelates: & being in wrath & choler enraged againſt vs of the Seperatiõ, you thought to make Herod & Pilate frends againſt Chriſt, & have gathered both the Prelates & Reformiſts objections againſt vs & put thẽ downe in your book without judgment, & ſo through the weaknes of your vnderſtanding not diſcerning the reaſons of the Reformiſts & Prelates to contradict, becauſe they fitted you againſt vs, you not regarding the truth but the victory, have fallen into this groſſe contradiction which your learning can never ſalve: only your repentance & confeſſion can cure it.

Your laſt reaſon that tel the Church is tel the Elders is this: for that al reformed churches judg ſo: wel: yet you ſaid even now that tel the Church is tel the Apoſtle Paul, & the Lord Bb. by conſequent his ſucceſſors: are you in your right mynd Mr. Ber. that ſtumble thus? but you ſee what it is to reſiſt the truth.

But what if al the reformed Churches ſay ſo: is it ſo? if the Scripture ſay contrary it is not ſo: & the Churches muſt be reformed yet further according to the Scriptures.

Finaly, you prove that figuratively the part may cary the name of the whole: who denyeth

denyeth it? & that ther for the Elders are called the Church: *I deny that.* For it soloweth not: yet I yeeld you thus much (which you shal gaine nothing by) that two or three Elders may be termed a church being severaly by thēselves, but jointly with the body they are not so: so a Christian family, or rather the Christians in a family may be truly termed a church severaly: yet jointly with the body they are not so: For know you Mr. Ber. that the parts of the Church are similares & Homogoncæ: as every part of water is water, so every part of a Church, if they be a cōmunion, is a Church being severed necessarily from the whole: you say also that a company without officers no where is called a Church (Christian families only excepted) in al the new Testament except Act. 14,23. by anticipation: First you must prove vnto me Mr. Ber. that this place Act. 14.23. is by anticipation: For doth it follow bicause heaven & earth are so called by anticipation Gen. 1. 1. therfor a company wanting officers are called a Church by anticipation? besides you speake falsely, saying that in al the new testament a company without officers is not caled a church: what say you to Act. 19. 41. any company of people is called a Church in that place: and whereas you confesse that a Christian family is called a Church by the warrant of the new Testament, you yeeld the cause: For if two or thre faithful persons of a family are a Church, then two or thre faithful persons of divers families are a Church: or els shew you a found reason to the contrary: hence I reason thus.

They which the Scripture cal a Church, are a Church.
The Scripture calleth two or thre beleevers in a family a Church.
Therfor: two or thre beleevers in a family are a Church.

Againe: If two or thre beleevers of one family are a Church: then two or thre beleevers of divers families are a Church by proportion.
But two or thre beleevers of one family are a Church, by your confession & testimony of the Scripture.
Therfor: two or thre beleevers of divers families are a Church.

But know, Mr. Ber. that we strive not about the word, but about the matter: bee they Ecclesia, Synagoge, Disciples, brethren, Saints, we regard not the word: we say that two or thre Disciples, Saints, brethren, are Sinagoge, Ecclesia, a congregation with whome Christ is present, who have Christs powre, vnto whome every member of the body must be promoted for sinne, this yon neither have disproved, nor ever shalbe able: & heer endeth your digression: & now you come vnto your sixth reason.

Your 6. reason against popularity is a repetition of things already answered in the fifth reason, that Tell the Church is Tel the Governors: Therfor I referre the reader thither.

Your 7. reason against popularity is that it is against the cōmaundement of Christ: For Heb. 13. 17. 1. Pet. 5. 2. the sheep must obey the shepheard, & the flock must depend vpon the Pastor: & he is not to obey them or depend vppon them.

I answer: To the place Heb. 13. 17. I say the Apostle doth not intend to teach that the whole body of the Church must yeeld to the voice of the Elders in every thing that they list: nor that the Eldership hath in their hands the powre of Christ to rule contrary to their liking: For the Lord submitteth both Pastors & Flock vnto his owne lawes & wil: but the intent of the Apostle is to show that al the particular members in al their affaires must submitt themselves to the instruction direction & guidance of the

Elders: For although Christ hath placed the Elders as stewards over the Servants, yet he hath not appointed them as Lords over his spowse & wife: your argument therfor is a fallacian a conjunctione & divisione, thus.

Al the particular members must obey the Elders in their lawful instructions, & their wholsome admonitions severally.

Ergo, the whole body must jointly obey the voice of the Elders.

Againe, the whole Flock consisteth of two parts, Officers, and the Saints: The Saints must obey the Officers, that is one part of the Church must be directed by another, as the foote by the eye: yet the whole body jointly is above any one member or members apart.

Further al the Saints shal yeeld obedience to the Elders in things cõmaunded by God, & the Elders shal al of them obey the voice of the church in things cõmaunded by God, but the question is how far the sheep must obey the Elders who are shepheards, & how far the Elders which are the L. Servants must obey the wife & spowse of Christ which is the Church: For know you Mr. Ber. these things may well stand together, that the whole Church may obey the Elders in some things: & the Elders must obey the body of the Church in other things.

The other place 1. Pet. 5. 2. to en humin may aswel be translated with al your best ability, as, that dependeth vppon you: but I say further that the Flock must depend vppon the shepheards, as they are sheep, & as they al jointly are the wife of the lamb the best members must submit to her voice being the voice of her husband & Lord.

Your eight reason against popularity is this, that it is against common sence that the parents should submit to the Children, the workman to the work, the Seedsman to the corne.

I answer, neither is it reason that the whole body should yeeld to the hand, or the Servant to the Mr. Or the wife to the mayd. But you know the Church is a body & the Elders hands & other parts the church is the Mrs. & the Elders are Servants: but comparisons are not to be vrged further then their intention: lest we break them in peeces & spoyle the proportion: & somtyme in some cases the parẽts may lawfully submit to children, the workemen to the work, & the husbandmẽ to the corne: For you know that relations chandg arguments.

Your ninth & last reason against popularity is, that it is against the dignity & office of true Ministers who represent Christs person, having their powre from him & which none but such as represent Christ can give or take away: But the body of the Church doth not represent Christs person, nor ever did depose or make Ministers: and bicause the body of the Church are not Ministers, therfor they cannot make Ministers: & such like rotten stuffe.

I answer: That the Ministers do represent Christs person I deny not: but avouch that the Church doth much more represent Christs person, who is the Spowse & wife of Christ: & that the Ministers have their powre from Christ I deny not, but al their powre commeth from Christ through the body of the Church as I have sufficiently proved already: That the Church hath made Ministers I have shewed, Act. 1. they chose an Apostle when as yet they were not Apostles, they Elected Deacons, Act 6, Now Election is the very essence of a true Minister: The Church admonisheth an Elder, Col. 4. 17. & deposeth false

false Apostles, Reve. 2. 2. preacheth, prayeth, & worshippeth wanting Elders, Act. 13. 22. 23 & whereas you say that Ministers only make Ministers, I answer it is the ground of Succession which I have formerly overthrowne: & I say that the body of the Church hath in it al ministerial powre immediately from Christ, & your slender stuffe hath prevailed nothing against this truths of the Lords: the vniversity may make a Doctor, a Bachelor, a Maister, & yet it not any such thing, but a compound body having a charter from the King for that purpose: a corporation may make a Major & Sherifes, & yet the corporation is not a Major or a Sheriffe. So the Church may make Ministers, & yet the Church it self is not properly an Elder, or Deacon, or VVidow, but a body politique having powre to produce such workes by verue of the charter which Christ hath given vnto it.

And thus Mr. Ber. I have done with you for this point: but Mr. Ains. steppeth vp with a new kind of Antichristianisme never heard of before: & he teacheth vs if we wil beleve him, that Christs ruling powre is in the Eldership, & that the Pope & Prelates are not Antichrists for taking into their hands the powre of the multitude, but the powre of Christ.

Heer in the first place we must remember that the powre of Christ which we speak of is a ministerial delegated powre given to man: & that the question is who is the first subiect of this ministerial powre, who receave it immediately from Christ: I say the body of the Church is the first subject of it, & I say that whatsoever the Eldership hath, it hath from Christ through the body of the Church, & by the Churches disposition, & this if you deny Mr. Ains. (which I think you do not) I say you are therein departed from the faith: The body of the Church having al her powre from Christ retaineth & keepeth it intire to it self, & doth not so delegate it to any officers, as that she leeseth it & is deprived of it: neither doth she delegate any powre to her officers, but that which she formerly receaved from Christ her head, husband & Lord: For Christ giveth not a double ministerial powre, one immediately to the body of the Church which she hath & keepeth: another mediately to the Eldership by the Churches disposition which the church hath not at al, but is only a conduit pipe to conveigh it to the Eldership: if you hold such a matter, declare it vnto vs out of the word of God & we wil receave it when we see it: in the meane tyme we hold that whatsoever the Elders have, they have it from the Church by delegation: & that the Church hath it in ther owne hands, & receaved it from Christ by vertue of the covenant God maketh with it in Christ, giving Christ for King, Preist & Prophet to the Church, & therfor the Church hath from Christ the head al powre, & al the members & officers of the Church have al their powre from the body, which they hold & vse in the body & not Seperated from the body: The Elders as it were the hands are conjoyned to the Church as to the body: The body of the Church is conjoyned to Christ the head: The body hath no powre devided from the head: the hands have no powre divided from the body. So a company of men have no powre Seperated from Christ: an Eldership hath no powre Seperated from the Church: but as all powre floweth from the head to the body, & then to the hāds through the body, which is first in the body before it come to the hands: So al powre Ecclesiastical or ministeriall is derived from Christ to the Church, & then through the Church to the Elders, which is first in the Church before it come to the Elders: And as when the hands are cut of the

body,

body ſtil retaineth the powre intire though it wāt hands & the powre of the hands is ſtil in the body: So when the Eldership is depoſed the Church ſtil retaineth the powre of the Eldership, though it want an Eldership: & as the hands can do nothing contrary vnto the liking of the whole body, but the actions of the hands are by conſent of the body: So the Eldership can do nothing contrary to the liking of the Church: but the actions of the Elders muſt be by conſent of the Church: & as thoſe hands are worthy to be cut of that rebel againſt the body & wrong it, or endaunger it: So are thoſe Elders worthy to be cut of from the Church that rebel againſt the Church, wrong it, or endaunger it. This is the faith which I hold Mr. Ains- & if you hold any other faith, it is not the faith of Chriſt: but let vs ſee what your book wil aſord vs.

Firſt, you ſay: Chriſts ruling powre, which the papiſts ſay is in the pope, we ſay not is in the body of the congregation the multitude, but in Chriſt himſelf: & that the Pope is Antichriſt, not for taking into his hands the powre of the multitude, but of Chriſt, to rule & governe the Church as head of the ſame, confutat. of Mr. Bern. pag. 175.

You know Mr. Ains, that the Pope doth not aſſume that powre which Chriſt as King hath in his owne hands reſerved to himſelf: but the pope claymeth to be a miniſteriall head vnder Chriſt, having a Miniſterial powre given vnto him by ſucceſſion from Peter: & although it cannot be denyed, but that he doth many actions which are proper works of Chriſts powre Monarchical proper to himſelf, yet that is but the miſinterpretation of his miniſterial headship, not vnderſtāding how far that miniſterial headship, which he chal lengeth, extendeth, & it is not his proper clayme to Chriſts office: therfore properly the Pope is not Antichriſt for challendging Chriſts Kingly powre proper to himſelf: but for aſſuming Chriſts Miniſterial powre delegated to his Church: although I do not deny but the Pope enlargeth the delegated powre further then Chriſt hath preſcribed in his word: So that the Pope is Antichriſt in two reſpects, 1. For clayming that powre which Chriſt hath given to the body of the Church, 2. For extending that miniſterial powre beyond the compaſſe which Chriſt hath limited in the word.

Secondly, you ſay: Chriſts ruling powre, which the Proteſtants ſay is in the Bbs. the Prelates, we do not ſay is in the multitude, but in Chriſt himſelf, & that the Bbs. are very Antichriſts for aſſuming Spiritual juriſdiction aperteyning to Chriſt alone, confut of Mr. Bern. pag. 175.

Heer alſo you cannot be ignorant Mr. Ains. that the Prelates do not challendg that Monarchical powre which is properly inherent in Chriſts perſon, but renounce it vtterly as confidently as you do: but they only challendg that Miniſterial powre which Chriſt (as they ſay) hath delegated to the Apoſtles & their Succeſſors the L. Bbs. neither can you with any good conſcience ſay that they clayme Chriſts Kingly powre, but only they are Antichriſts as the Pope is for two cauſes. 1. For clayming that powre Miniſteriall which Chriſt hath given to the body of the Church. 2. For enlarging that miniſterial powre beyond that compaſſe which Chriſt in his word hath determined.

Thirdly, you ſay: Neither that ruling powre of Chriſt, which the Puritanes ſay is in the presbytery, do we ſay is in the multitude: For we acknowledg Chriſt to have ordeyned a presbytery or Eldership & that in every Church, for to teach & rule them by his owne word & lawes: vnto whome al the multitude, the members, the Saints, ought to obey & ſubmit themſelves, as the Scriptures teach, confut. of Mr. Bern. pag. 176.

VVee say Christs ruling powre is originally & fundamentally in the body of the Church the multitude: & we acknowledg further that the Elders receave by delegation powre from the body of the Church, which powre ministerial in the hands of the Elders is not so large as that which is in the body, but it is rather a leading powre then a ruling powre: neither are the Elders in al the new testament (to my knowledg) called Rulers archontes, but overseers, leaders, Elders, prohistamenoi, whereby the holy Ghost would teach that their powre is not to rule, but to leade & direct : I do therefore vtterly disclaime this your error Mr. Ains, as one part of Antichristianisme in your Church : but you had need expound it wel for the satisfaction of the brethren of the Seperation, least you here in destroy your constitution before you be aware.

VVhat we hold concerning the Presbytery I have delivered partly in that which before I have written in answer to Mr. Bern. partly in that which I lately published concerning the differences of the Churches of the Seperation in the second part , & the first Section, Chap. 5. & 6. wherfor if you hold that Lordly, vsurped, Antichristian powre of your Eldership to be that ruling powre which the word of God warranteth , it shalbe your part to justifie it, & to rebuke al that gainstand it, for herein wee vtterly disclayme your judgment & practise : we maintaine that the powre of the Eldership is a leading, directing, & overseeing powre, ministery, or service, both in the Kingdom & Preisthood of the Church, & that the negative voice, the last, definitive, determining sentence is in the body of the Church, wherto the Eldership is bound to yeeld : & that the Church may do any lawful act without the Elders: but the Elders can do nothing without the approbation of the body, or contrary to the body.

The eighth Section.

In the next place followeth your second position which is this in your copie.

In holding that one sinne of one man publiquely & obstinately stood in & not reformed by a true constituted Church doth so pollute it that none may communicate with it in the holy things of God til the partie offending be by the Church put out after lawful conviction: you say is error: I say it is the most comfortable & holy truth wee hold in our walking one with another in communion of Gods ordinances.

This truth ariseth from the former ground, that al the members of the Church have powre to the censures of admonition & excommunication, to bind & lose: For (observe I prav you) that every brother is bound to admonish his brother for a fault he observeth in him: if he reforme not he must take one or two witnesses & admonish him : if he reforme not yet, he must bring the matter before the Church, suppose the Church consist of 12. persons as at Ephesus, Act. 19.7. The matter being before the Church the eleven deale with the twelvth, discover his sin, & convince it to his conscience, he refuseth to heer them but despiseth the admonitions : I say if they retaine him stil in communion they consent to his sinne : For as the civill Magistrate in pardoning willfull murther consenteth to it , bicause the murtherer should die : Even so the Church suffering the vnrepentaunt persone among them , consent to his sinne , and are polluted with it , and consent to al the profanation and violation of the Holy things

committed by that vnrepentāt perſon: For God hath commaunded the church to watch over their brethren, & if they do not they hate their brother in ſuffering ſinne to reſt vpon him: God hath commaunded that no vncleane perſon ſhould medle with the Holy things, if they doe they profane & polute the Holy things offering violence to the Lords ordinances.

But it may be you wil ſay that by this meanes we aſſume to our ſelves a kind of perfection & puritie in that we wil have no ſinners among vs: *I* anſwer that you muſt diſtinguiſh betwixt our perſons & our communion: we confeſſe our perſons ſeverally every one of vs to be ſubject to ſinne, & that we doe ſinne dayly: & bicauſe of our ſinning nature the Lord hath appointed the ordinances of the viſible Church as helps & meanes to ſubdue this ſinning nature of ours, eſpecially theſe ordinances of admonition & excommunication which are to be vſed & adminiſtred vppon al & by al as occaſion is offered: Now this is the perfection & puritie of our communion that we ſuffer no vnrepented ſinne, no vnrepentant ſinner among vs, but either we caſt out the ſinne by repentance or the ſinner vnrepentant by excommunication: that our cōmunion may be pure & holy, & the church without ſpot or wrinckle: & that we may be a new lump dayly vnleavened, the leaven being purged out of vs continually: oh Mr. Ber. if you knew but the comfort & powre of the Ordinances of admonition & excommunication: as we do (bleſſed be our good God) in ſome meaſure, & that growth & reformation which is in ſome of vs thereby, you would be ſo wonderfully ravished with the powre of Gods ordinances, that you would acknowledg the Church to be terrible as an armie with banners, & yet amyable & lovely comely & beauteful: in ſo much as Chriſt himſelf ſaith that the love of the church is faire that she woundeth his hart with one of her eyes, in regard of the beautyful & holy communion which is dayly maintayned in her by vertue of the cenſures: but your confuſed aſſemblies & al the members of them not only omit, but reject, yea oppoſe al theſe holy ordinances which Chriſt hath given to his Church, & therby you proclaime to all the world that you are of Belial, that is without the yoke of Chriſts ordinances, & you caſt away from you theſe cordes & bandes wherwith wee are bound one to another, & knit faſter & faſter vnto Chriſt our head: & therfor you living thus without the yoke, out of the Lords Holy order, having broken theſe bandes & caſt the cordes frō you, mingling your ſelves vnto, & joyning with al manner of profane perſons that violate al Gods ordinances, how can we have any fellowship, communion, agreement, concord or part with you? Anſwer to this now Maiſter Bernard, and ſeduce your hearers no longer with vanityes.

Paralleles, Cenſures, Obſervations, aperteyning to the eighth Section.

Mr. Ber. in his book intituled the Sep. Schiſme pa. 103. hath theſe wordes, viz: that our ſeaventh error should be to hold: That the ſinne of one man publiquely & obſtinately ſtood in, being not reformed, nor the offender caſt out, doth ſo pollute the whole congregation, that none may communicate with the ſame in any of the Holy things of God, (though it be a Church rightly conſtituted) til the party be excommunicated.

In this eighth Section the poſition is thus vttered by you, & by mee juſtified, viz: That

That one ſinne of one man publiquely and obſtinately ſtood in and not reformed by a true conſtituted Church doth ſo pollute it, that none may communicate with it in the Holy things of God til the partie offending be by the Church put out after lawfull conviction.

Afterward expounding this truth I ſay, that if the Church hold this obſtinate, impenitent, convicted perſon in communion they conſent to his ſinne, as the civil magiſtrate ſuffering wilful murther conſenteth vnto it.

Mr. Ainſ. confutat. of Mr. Bern. pag. 178. 179. doth firſt renounce this truth, & denyeth it to be either their judgment or practiſe referring vs to the confeſſion of their faith, Art. 36. wher their judgmēt is, that none is to Seperate for offences, but by due order to ſeek redreſſe: & yet afterward affirmeth, that if the Church will not rebuke nor caſt out a man obſtinate and impenitent in wickednes, but plead for him againſt ſuch as call vpon them for judgment then are all ſuch abettors of the wicked ſinner themſelves, and that in a high degree: & now not that one mans ſinne, but the ſinne of them al polluteth them.

Wel Mr. Ainſ. you & I wil not differ about this point, for wither it be his ſinne conſented vnto by them, or their ſin which is a conſent & approbation to his ſinne, or both, I regard not: The truth is the truth, that that one ſinne polluteth them al by contagion, as the leaven leaveneth the whole lump: & although Mr. Bern. hath not ſo plainly & directely propounded it as he might, yet let it not be denyed for it is the truth he doth chardg vs withal, giving a true expoſition: & I tell you true Mr. Ainſ. you deny the truth, if you deny the poſition: but indeed your denyall, & your affirmation contradict.

Heer Mr. Bern. for your ſake I wil performe two things: Firſt I wil confirme this truth which we defend againſt you that joyne with open knowne ſinners in the communion of your falſe Church: Secondly, I wil refel your cavils againſt this truth of God, wherin wee walk.

For the firſt point I wish you to remember what hath been proved vnto you in the former Section, viz, That Chriſts miniſterial powre is given to the body of the Church: which if it be true as it is proved to be the vndoubted truth of God, then this ſecond poſition followeth neceſſarily therevppon & therefore is to be embraced for the truth of God in like manner: For every conſequent neceſſarily deduced from the Scripture is as wel & as truly the word of truth as that which is in plaine termes expreſſed & noted downe in nomber of wordes. For even as the branches of the tree doe as truly proceed from the root as the great graines or body of the tree, & are al of one kind & nature both root, body, graynes, & braunches: So a neceſſary conſequent growing by true diſcourſe out of the Scripture is aswel & as truly the word of truth as the poſition, or doctryne, or ſentence is whence it was raiſed, wherfor I frame an argument from the former ground after this manner.

If they that have Chriſts miniſterial powre to reforme obſtinate convicted ſinners, or to excommunicate thē: do neither reforme them nor caſt them out frō among them, but ſuffer them ſtil in communion conſenting thereby to their ſinn: then the perſons ſo ſuffering & conſenting to ſinne are polluted by contagion of the ſin, & impenitent wicked ſinner.

But it may fal out that a Church true in the constitution having Christs ministerial powre yet afterward declining may neither reforme an obstinate convicted sinner, nor cast him out of their communion, but may suffer him stil in communion therby consenting to his sinne.

Ergo: a Church truly constituted, having Christs Ministeriall powre of reformation or excommunication, suffering and consenting to sinne & sinners convinced are pollnted by infection of that sinne, and of that impenitent obstinate convicted sinner.

And so by necessary consequent I conclude after this manner.

If a Church truly constituted be all of them polluted by consent as is already declared, then they do violate and profane all the Holy things of God wherin they pertake: For to the vncleane nothing is cleane, as the Apostle testifieth. Tit. 1.15. & the Prophet, Esa. 1.12.

But a Church truly constituted may grow to polution by consenting to obstinate sinne & sinners as is already declared.

Therfor a Church truly constituted may grow to the violation & manifest profanation of al the Holy things of God.

From this evident truth I proceed & reason after this manner.

To that Church, company, or communion of men we may not joyne in Spirituall communion that violateth or profaneth the holy things of God.

But a Church truly constituted may grow to the violation & manifest profanation of al the Holy things of God.

Ergo, to a Church truly constituted growne to polute & violate the holy things of God, we are not to joyne in communion.

Thus you se Mr. Ber. the evidence of this truth manifested vnto your conscience, if the Lord vouchsafe you mercy to see the truth.

Like arguments may be drawne from many places of Scripture: as from Mat. 13. 33. compared with 1. Cor. 5.6. an argument may be framed thus.

As the whole lump & the feast of the passeover was leavened with a litle leavē: so one open knowne sinne polluteth the visible Church, & the holy things therof: for you must vnderstand that the Apostle doth not cal vnknowne sinne leaven: but by leaven he vnderstandeth sinne openly knowne, convinced, & vnrepented: els ther could be no communion for men on earth.

But the Apostle & our Saviour saith out of the law that a litle leaven leaveneth the whole lump & feast of the passeover.

Therfor, one sinne convinced & vnrepented polluteth the visible church, & the holy things therof: & therevnto may no man joyne.

Againe, from persons ceremonialy poluted, & so defiling the Sanctuary of the Lord, as appeareth Nomb. 19. 13. 20. Hag. 2. 14, I reason thus.

As persons ceremonialy poluted vncleansed entering into the Sanctuary of the Lord, or medling with the holy flesh or pottage, did polute the Sanctuary, & the holy flesh, pottage & the rest: So the visible Church of the new Testament morally polured & impenitent in sin medling with the holy things of God polute & defile the same.

But

But the L. avoucheth by the mouth of his holy Prophets, that perſons ceremonialy vncleane vnclenſed, entering vnto the Sanctuary, or medling wtth holy flesh or portage, polute & defile them.

Therfor the viſible Church of the new teſtament morally poluted & impenitent in ſin dealing with the holy things do profane them: & therfor no man with good conſcience can joyne with that profanation.

Finally: as in the old teſtament the King & Magiſtrates ſuffering ſin vnpunished were poluted therwith by conſent: So in the new teſtament the viſible church (who are Kings Spiritualy, & have committed vnto them the judgments of the L. the miniſterial powre of Chriſt) ſuffering ſinne vnreformed among them, are polluted thereby.

But in the Old Teſtament the Kings and Magiſtrates (by your owne confeſſion Mr. Bernard pag. 94.) were poluted with ſinne vnreformed in the common wealth.

Therfor in the New Teſtament the viſible Church (who are Kings Spiritualy, having committed vnto them the judgments of the L. the miniſterial powre of Chriſt) ſuffering ſinne vnreformed among them are poluted therby: & ſo no communiō to be had with them, leaſt partaking with them in ſinne by conſent, we receave of their plagues.

Now you ſe evidently proved by teſtimonies of Scriptures, & by direct conſequents from the ſame, that it is vnlawful for any man to joyne to a Church that was truly conſtituted, now growne to profane & violate the holy things of God by conſenting to ſin & wicked, obſtinate, convinced, impenitent ſinners: & that therfor much more is it vnlawful to joyne to your falſe churches which never were truly conſtituted ſince the defectiō of Antichriſt, but remaine in the gulfe of Antichriſtianiſme vnto this day: the firſt point therfor being manifeſt, the ſecond ſoloweth to be enterpriſed which is to anſwer the objections & cavils which you make againſt this comfortable truth of the L. I cal it a comfortable truth bicauſe herin conſiſteth the true comfort of churches & Chriſtians publiquely & privately: that they neither live in nor conſent to any known ſin in themſelves or other. For otherwiſe ſeing ſinnes & corruptions break out dayly in the beſt Churches & Chriſtians, herin is our comfor that we give no allowance to them no not ſo much as by our preſence in that communion wher open known ſinne is ſuffered, as it is moſt plentifully and abundantly in your falſe Churches and in other Churches that are of a true conſtitution.

In your objections againſt this truth the firſt thing that I reprove is that you do falſely interpret conſent to ſin: for a man may conſent to ſin, though he in judgment, affection, contenāce & action do declare his diſlike of it: as for exāple: Ely did al this to his ſonnes that poluted the L. Sacrifices, & cōmitted adultery with the weomen that came to ſacrifice, 1. Sā. 2. 22. 23. for he ſhould have proceded to the vtmoſt that the word of God had required at his hāds, viz: to have put his ſōnes to death, which bicauſe he did not he was poluted with their ſinnes by conſēt, & therfor the fearful judgmēt of God befel him which whſooever heard both their eares tingled, 1. Sa. 3. 11: ſo except a mā do by al mēanes ſave himſelf from the froward generation, by Seperating himſelf as the Apoſtle practiſed & counſelleth, Act. 2. 4. & 19. 9. & 2. cor. 6, 17, he cannot be fre fro the contagion of their ſin

& the profanation of al the Holy things of God: For theſe places doe evidently declare th.t Paul & the Apoſtles not only commaund to ſeperate from the Gentils, but frō the Iewes who were the true Church of God now growing obſtinate in ſinne, & ſo practiſed themſelves commaunding the Diſciples & training them vp by his example ſo to do: & ſo teaching vs to follow his example herein.

In the next place you proceed to declare by divers reaſons (ſuch as they are) that to joyne to the holy things when obſtinate impenitent ſinners partake in them is no ſinne: your firſt reaſon is: For that in the old Teſtament ther was no Sacrifice appointed for this: Ergo it is no ſinne: I deny the antecedent: & I declare the contrary by the examples of the tribe of Benjamin conſenting to the ſinne of adultery committed vppon the Levites concubine, Iudg. 19. & 20. of the tribes of Iſrael, fearing leſt wrath ſhould fal vppon them for ſuffering their brethren to make another altar, & to forſake the true worſhip of God as they ſuſpected, Iosh. 22. & of Achans ſin which brought wrath vpon the whole congregation. VVherefore in the law the Lord did appoint a Sacrifice for the whole congregation aswell as for any particular perſon. Levitt, 4. 13.

A Second reaſon of yours is: For that in the Old Teſtament the Godly are never reproved for being preſent at the miniſtration of holy things though wicked men were preſent: but the Prophets reprove the Preiſts only for not Seperating the cleane from the vncleane, wherto I anſwer that their communion was typical, & therfor perſons typically cleane though wicked in their lives might come to Sacrifice, & yet not pollute others as I have already ſufficiently declared in the former Section: beſides whereas the Prophets reprove the Preiſts, & the Saints in the new Teſtament ſucceed the carnal Preiſts as Spirituall Preiſts, therby it followeth that the Saints in the new Teſtament are polluted by not diſtinguiſhing & ſeperating the cleane from the vncleane: ſee theſe places of Scripture, Ezech. 22. 26. compared with Revel. 1. 6. & 11. 1. Iude vſ. 23. 2. Cor. 6. 17.

But ſtil ſome may object, that in the old Teſtament they did pray, & preach, & praiſe God, & yet notwithſtāding the faithful herein were not defiled if the wicked did joyne with them in communion thereof: & therfor now vnder the new Teſtament, though mē do joyne in communion with open known ſinne, & ſuffer known ſinne yet may be ſaynts, & vnpolluted in communion: & this is the very pith & warrow of your ſecond abjection Mr. Bern. wherto I make anſwer many waies.

Firſt: I deny him to be a Saynt or that he ought to be eſteemed a Saynt of vs, that is impenitent in any knowne ſinne: Knowne I ſay to him: For I may know it to be a ſinne, & yet bicauſe he knoweth it not ſo to be, he cannot be accounted impenitent though he live in it: ſith ignorance is a ſinne whereof a man repenteth generaly, & ſo in his generall repentance of ſinnes done of ignorance that particular ſinne is included.

Secondly, I am to judg of another according to that which I know & according to the rule of the word therin: wherfor if i know any of my brethren to live in any ſinne knowne to me: I muſt admonish him & prove it to him to be ſinne, & require his repentance: if he repent not to take withneſſes & thē to admonish him before withneſſes, & ſo to convince it againe to his conſcience, if he repent not, then to tel it to the Church. wher alſo he is to be admoniſhed & convinced openly: if then he repent not, to mee he is a Heathen & Publicane, & no Saynt: what he is in the Laccount, & to himſelf in ſecret I know not, nor regard, for it apertayneth not to me.

Laſtly,

Lastly, for the consequence of the argument, viz: That seing in the Old Testament the faithful were not defiled joyning in prayer, preaching & praising God with open known sinners, therefore wee in the New Testament so doing are not defiled, I deny vtterly: yea and I deny the Antecedent in some sence also: It shall not be vnprofitable therefore fully to discusse both the Antecedent, and the consequence of this Objection.

The Antecedent is thus to be expounded & conceaved of, namely.

That the L. required one thing outwardly in the communion of the Church, another thing inwardly in the hart for acceptation before God.

If any circumcized Israelite or proselyte clensed according to the purification of the Sanctuarie did joyne in prayer, preaching & praising God, no man could justly refuse his outward communion in these actions seing he was outwardly cleane according to the dispensation of those tymes: For vs in the new Testament ther are required other visible actions for our outward clensing, which were not then required of the carnall Israelites for their outward clensing: if they did declare their inward repentance by Sacrifices for their sinnes general & Speciall, by clensing themselves with those rites & ceremonies which were appointed by the Lord for those infant tymes of the Church, they were to be judged holy by al men, & so communion might be had with them without sinne: but if they were not clensed according to the purification of the Sanctuary, they were not visibly cleane, & therfor communion could not be had with them without sinne, & so Hezechiahs prayer importeth, 2. Chron. 30. 18—20. & the Prophets declare plainly, Nōb. 19. 31. 20. Hag. 2. 14. yet heer also cautions must be remembred, viz: That this ceremoniall vncleanenes must be made known vnto others, for other wise how could it polute others if it were vnknowne to them: Furthermore it cannot be denyed, but that the Sonnes of Belial very vild wicked men did deale with the holy things in the old Testament, but yet I say it cannot be proved but they were visiblie cleane according to the dispensation of those tymes: the Lord did not then require men to proceede with their brethren in the thre degrees of admonition, & so to bring them to the acknowledgment of their sinne & repentance: That is the Lords dispensation for the new Testament: But the L. order for those tymes was 1. reproof for sinne, Levit. 19. 17. 2. The partie reproved was to offer a Sacrifice which if he did he was clensed from hys sinne visiblie, Levit. 4. 23. 3. If he wilfully refused to harken he was to be promoted to the Magistrate, & put to death for his presumption, Levit. 15. 30. 31. Deut. 17. 12. This was the L. æconomie for those tymes when this order was violated, then al communion was defiled, whiles it was observed all was wel in the visible communion: Let any man declare the contrary if he be able: breefly therfor to make a ful answer to the objection: if the faithful did keep communion with persons visiblie vncleane, (according to the vncleanenes of the old Testament,) knowne vnto them, I say they were polluted with their vncleanenes by consenting therto, & to the violation of the Lords order appointed for those tymes: if men were the children of Belial, & yet were clensed according to the dispensation of the Old Testament, their visible clensing did intitle them to the ordinances of the old Testament before men, though before God their consciences were impure: wherfor both the Antecedent & consequent of the argument are weake and vnsound: & so this truth of God remayneth firme, that impenitency in sinne defileth the communion of the visible Church, as in the old Testament.

Your third reason is for that the Prophets did not Seperate who did know the meaning of the L. for this thing, nor taught not the people so to do: I answer as in the new Testament so in the old ther ought not to be Seperation til the vtmost meanes be sought for redresse of things: The vtmost meanes for reforming abuses in the Old Testament was the Magistrates authority, in whose hands the powre of reforming was: Hence it is that the Prophets alwayes reproove the Kings for the wickednes of the Land: but the Lord did never teach (bicause he thought it not meet, ther being but one true Church) that when the King neglected his duty the people should forsake the Holy things of God & Seperate, but shil they ought to depend vppon the Lord for redresse of things: bnt now in the New Testament the Lords administration in this particular is otherwise, 1. Visible Churches may be infinite, & so ther is a possibility of enjoying the Lords ordinances though a man forsake the communion of one Church, 2. the fulnes of tyme being come, & the nonage of the Church being past, the Lord hath now revealed his whole wil & pleasure, & hath set vs at liberty, whereas in the old Testament they were in bondage vnder worldly ordinances, 3. The Saints now in the new Testament are answerable to the Kings in the old Testament having powre Ecclesiastical in their hands (but not civil) to reforme the abuses that arise in the visible Church, 4. Therfor we are in the new Tament to vse al meanes appointed by the Lord for reformation before wee Seperate, al the meanes I say whatsoever: If then ther be no reformation what then? I answer Seperation is then lawful: why? The reasons are these 1. The visible Church ceaseth to be a true Church being obstinate in sinne, & from a false Church Seperation is lawful, 2. the Lord hath commaunded to come out from among persons obstinate in sinne, & so the Apostles practised. 2. Cor. 6 17. Act. 19. & 2. 40. 3. bicause the Lord hath said that if we pertake with them in their sinnes, we shal receave of their plagues, 4. bicause if but two or thre faithful ones being Seperated joyne together, they are a true Church vnto Christ where the Lords presence & acceptance is: But in the Old Testament they were necessarily tyed, to the Kingdome, Preisthood, & Temple for the worship & obedience of God, but now in the New Testament al things are free, & the bondage is gone: Mr. Bern. I would have you note this wel & lay it vp in your hart for your instruction & reformation, for in this particular I know you al that feare God in the land are scandalized from the truth, not vnderstanding the difference betwen the New Testament & the ordinances thereof, & the Old Testament with the ordinances thereof: Summarily therfor to deliver the truth: The Church, Ministery, VVorship, & Government of the Old Testament were so constituted by the Lord as that no Seperation could be made from them seing they were al by Succession & the people therfor were necessarily bound over vnto them, otherwise they could not find the Lord & his truth which was only at Ierusalem: in the New Testament, the Church, Ministery, VVorship & Government are so constituted by the Lord, as that in them ther is no Succession nor alligation of tyme, place, person, &c. But when the Church is become false by impenitency, the faithful may Seperate & cary the truth with them if but two or three.

Mr. Bern. the L. open your eyes, & the eyes of al his people in England to see this blessed truth of the Lord: & then the cause of Seperation wil be evident vnto your consciences: in the meane tyme yon cannot but be ignorant.

A fourth reason whereby you would prove that to joyne to the Holy things in the commu-

communion of obstinate impenitent persons is no sinne, is, for that the Scripture teacheth the contrary (as you say) two wayes, 1. by acquitying the Godly from the transgression of others, 2. by declaring it to be a sinne to leave the Holy things of God, for the wicked nesse of others: & this you say cutteth deepely.

I answer you Mr. Ber. that we do not feele this cut at al, for the iron is b'unt, & you had need put to more strength, & your reason hath in it no cutting quality at all: For I doe acknowledg that the Godly, if they consent not to, nor approve not the sinne of others, are by the Lords sentence acquit from the transgression. but I would learne of you, if the Holy Ghost in the Scripture doth not account the principal & the accessary in the same condition. though not in the same degree of sinne: what say you to the sinne of Achan? the sinne of the men of Gibeah concerning the Levites concubine? The feare of the Israelites in respect of the Altar built in the border of the Land of Canaan by Iorden? These places are evident, that consent to sinne polluteth the person consenting: & the places by you quoted do not prove any thing contrary to this assertion of ours: but rather they prove this vndoubted truth of the Lords: the place Ezech. 33.9. proveth that as the watchman that discharged his duty is acquit, so if he discharg not his duty he shalbe accessary to the sinne, & partaker of the punishment as may be seen, vs. 6. the place Ezech. 18. 14. 17. 20. doth declare two things, that if the child follow not the sinne of the parents he shalbe guiltlesse: if he partake in ther sinnes he shalbe partaker of the punishment. the place Ezech. 14. 18. 20 sheweth that Noah, Daniel, & Iob shal deliver their owne soules by their righteousnes: but al those that are polluted with other mens sinnes shal partake of their plagues, Revel. 18. 4. So that you see these places of the old testament quoted by you do not only not help you, but vtterly overthrow your conceipt.

The places of the new Testament alledged by you also make as litle for you. Tit. 1. 15. teacheth that al thing are pure to the pure, yet the intent of the place is not to shew that sinne is pure to any man: & although I may lawfully vse the Holy things of God being my self cleane: yet being partaker of another mans sinne by consent, I polute al the holy things to my self, & have no title to vse them, & so the Apostle saith presently to the impure is nothing pure: the place Revel. 3. 4. teacheth that so many of the Church at Sardi as defiled not their garments by consenting to the polution of the rest of that Church, but that stood out against their corruptions to the vtmost, shalbe innocent: & the other place, Revel. 2 22–24. sheweth the same thing: but for these two places I say: you must prove Mr. Ber. that your assemblies are true churches as these were: againe, you must prove also that these persons neglected their duty of admonishing & standing forth against the Church: & that the Church was convinced by them & yet did joyne with them in communion of Holy things: For otherwise we say we are not to Seperate till wee have done our vtmost endevour: neither are we poluted til then: your last place is Gal. 5. 10. wher the Apostle teacheth that he that troubleth the Galatians shal beare his condemnation whosoever he be: & yet the Apostle telleth them vs. 9. that a litle leaven leaveneth the whole lump: that is to say: if you consent to this false doctrine of joyning circumcision to Christ the person that perswadeth you shal beare his burthen whosoever he be, yet you also shalbe punished receaving the false doctrine, but I hope otherwise of you: this is the meaning of the Apostle.

Secondly, you say the Scripture teacheth it to be a sinne for to leave the holy things

of God, for the wickednes of other, & for this purpoſes you alledg, 1. Sam. 2. 24. 17. wher (you ſay) the wordes are plaine, & cannot be avoyded by another expoſition of the word gnabarwell: although the word doth as properly ſignifie to paſſe vpon or to paſſe by as to treſpaſſe, & that it is ſo expounded by Pagnin: yet I will not plead it at this tyme ſith it needeth not: Therfor take the place according to your conſtruction that the Sonnes of Ely by their ſinnes cauſed the people to ſinne by abhorring the L. offering through occaſion of their wickednes: I anſwer thus: in the old Teſtament no man was to forſake the ſacrifices for other mēs ſinnes if they were ceremonialy cleane: & therfor that the people did abhorre theſe ordinances of God vppon the wickednes of Elyes Sonnes was their tranſgreſſion: the L. taught no ſuch thing in the old Teſtament & in the typical communion therof: but now in the new Teſtament we having the truth that was then ſignified by the old Teſtament & the ordinances therof, it followeth neceſſarily thus: that as in the old Teſtament & the communion therof which were typical, perſons typicaly cleane might not have communion typical, with perſons typically vncleane, without polution ceremonial: So in the new Teſtament & the cōmunion therof which is the truth, perſons moraly cleane may not have Spiritual communiō with perſons moraly vncleane without polution moral which is ſinne: & ſo you are anſwered according to your expoſition of the place: yet I deny it to be neceſſary to expound the place ſo as you doe.

Your fifth reaſon proving it lawful for the Saints to hold communion in the holy things though perſons obſtinate in ſinne be preſent is: For that in the word we have liberty given to come to partake in the holy things if wee look to our ſelves to reforme our owne wayes, mat. 5. 23. 24. 1. Cor. 11. 28. & the Corinths did partake in the holy things with them that were once & twiſe admoniſhed, 2. Cor. 12. 21. go: ſo may we do.

I anſwer. The place of Chriſt Mat. 5. 23. 24. teacheth that a mā muſt firſt reconcile himſelf to his brother before he offer his gift: truth: but it muſt be for al the ſinnes he committeth againſt his brother: now to hate his brother by ſuffering ſinne to reſt vppon him & not to admoniſh & bring him to repentance, is a greevous ſinne of one man againſt his brother, & ſo it is a very greevous hatred for a man to ſuffer the whole Church vnreformed from ſinne, & therfor by this place or Chriſt you gaine nothing, but rather leeſe the cauſe which is hereby confirmed, viz: that til a man doe his duty to the vtmoſt to his brethren, he cannot offer his gift: now his vtmoſt duty is, either to bring him to repentance, or to leave him impenitent, & al them that juſtifie his ſinne in their impenitēcy & ſo in the violation of the holy things: For they being al poluted with his ſinne have deprived themſelves of title & powre to the holy things, & ſo vſing them doe violate them, & al that partake with them therin partake with ſinne, & ſhall receave of their judgments.

The place 1. Cor. 11. 28. is alſo againſt you: For the Apoſtle willeth the Corinths to examine themſelves how they have performed their duty to God, & their brethren, in the firſt & ſecond table: & finding themſelves to be cleere then to eate & drinck: otherwiſe finding our ſelves to faile in that commaundement, Mat. 14. 15–17. wee are poluted by contagion & cannot eate & drinck without hurt & judgment, bicauſe we have not judged our ſelves aright.

But your laſt place Mr. Be. is ſomthing to the purpoſe: viz, 2. Cor. 12. 21. & 13. 1. 2. com-

pared

pared together, for I wil help to vrge your argument, & then give you an anſwer.

Your argument may thus be framed.

If the Corinths might without ſinne have communion with the Church, of the Corinths after they were once & twiſe admonished, & did not repent: then may we have communion, with perſons obſtinate & impenitent, in the holy things without ſinne in vs.

But the Corinths had communion with the Church of Corinth poluted with ſin after once & twiſe admonition, without ſinne.

Ergo: we may have communion, with perſons obſtinate in ſinne, in the holy things without ſinne in vs.

This is the force of your reaſon: wherto I anſwer, that you muſt prove your minor: For it is weake: & the places of Scripture do not confirme it: For you muſt know that the latter Epiſtle to the Corinths was the ſecond admonition as may be ſeen, 2. Cor. 13. 2 & before the deſpiſing of the ſecond admonition they could not be judged obſtinate & impenitent in ſinne: now for the ful & ſufficient confirmation of your minor you should prove vnto vs two things: Firſt, that the Corinths did deſpiſe Pauls ſecond admonition in this his ſecond Epiſtle: Secondly that if they did deſpiſe this his ſecond admonition, the faithful among the Corinths did keep communion without ſinne with that poluted & obſtinately impenitent company: now bicauſe I know this is to hard a task for you, I will therefore conclude that this argument of yours is inſufficient to prove your purpoſe.

Your laſt & leaſt reaſō wherby you endevour to prove it lawful to vſe the holy things though obſtinate impenitent ſinners be preſent in communion, is, that Gods commaundement muſt be obeyed abſolutely, & another mans ſinne cannot diſſolve the bond of allegiance betwixt God & man, which our poſition ſeemeth (as you pretend) to diſſolve: ſeing we ſay that a man muſt not keep communion in the holy things if wicked men be preſent in communion with vs:

To this argument I anſwer thus: viz: that God indeed commaundeth vs to pray, heare the word, & communicate in the Sacraments, but he alſo preſcribeth both the perſons wherwith, & the manner how we muſt performe theſe actions: prayer, hearing the word & partaking in the Sacraments are actions of communion, & ther is in the preformance of them a manner of doing (modus agendi) to be obſerved: wee muſt therfor reſpect two things in performing theſe actions of Religion: Firſt that our communion be ſuch as it ought to be, for I may not keep communion with Iewes, Turks, Pagans, Papiſts, but with Chriſtians, viz: true Chriſtians ſuch as the new Teſtament deſcribeth ought to be members of the viſible Church which is the myſtical body of Chriſt: Secondly, that the actions of our communion be performed after that holy manner & order as the new Teſtament of Chriſt teacheth: as that prayer be conceaved not read out of a ſervice book, that prophecy come out of the hart, & not be read out of a book as Homilies be: that baptiſme be adminiſtred ſimply as Chriſt teacheth without Godfathers, the croſſe, queſtions to infants: & that the L. Supper be vſed ſitting not kneeling. finaly, that al the parts of worship be cleanſed according to the primitive inſtitution, & not vſed with thoſe peolutions which the man of ſinne hath caſt vppon them: breefly, we muſt worship God with the meanes he hath apointed as the 2. cōmaundemēt teacheth, & after the māner he hath

taught as the third commaundement informeth, otherwise ther is idolatry committed in violating the second commaundement worshipping God by other meanes then he hath ordained & prophanation of the name of God in violating the third commaundement when his ordinances are not so vsed as he hath prescribed: So that to speak directly to your objection, the bond of alleageance betwixt God & vs is preserved & kept inviolable by our position: for we teach that men must pray, heare the word, & receave the Sacraments, but in a true visible communion of Saints as the Lord hath appointed, not with al manner of persons, as theeves, murderers, witches, conjurers, Papists, Atheists, Dronkards, perjured, persons, &c. as in your Church: nor after your manner which is devised by man as Ieroboam devised in Israel: but as the Lord hath in the new Testament taught vnto vs.

And heer Mr. Bern. you take vppon you to reduce the places of Scripture which wee alledg for Seperation from your assemblies, to certaine topical or categorical heads, & so give them answer according to your fashion: as thus: the places that forwarne Gods people to Seperate vnder the law are thus to be taken:

1. From idols of false Gods: as Israel from heathenish Gods.
2. From Idols of the true God as Indah from Israels calves.
4. From persons ceremonially polluted.

The places vrging Seperation vnder the Gospel are thus to be taken
1. From Iewes not receaving Christ, but rayling against him.
2. From Gentils without Christ.
3. From Antichrist vnder the shew of Christ persecuting Christians.
4. From familiar companying with excommunicates or wicked men.

But (say you) what are al these places to vs who are not vnder any of these heads of reference? I answer you Mr. Ber. that your Church is respectively vnder al these topical places which you mention excepting the first, For 1. you make Idols of the true God, in setting vp your own inventions, & making Christ a King, Preist, & Prophet, as you imagine 2. you ought much more to Seperate from persons morally vncleane, if the Iewes ought to Seperate from persons ceremonialy vncleane, 3. if the Apostles commaund Seperation from the Iewes members of that true Church of the old Testament, refusing Christ & rayling against him: Then much more ought we to Seperate from you the members of false Churches, refusing & persecuting Christ in his members & new Testament vnto death: as they have felt, 4. if Antichristians & Gentils be in degree equall (as they are in the Holy Ghosts account as I have formerly proved) thē from you who are Antichristiās & visible members of false Churches ought Seperation to be made, 5. although you are not excommunicate from the true Church whereof you never were, yet you entertaine excommunicates from true Churches, & you are cages of every vncleane & hateful bird: & if I must avoyd private familiar communion with excommunicate & wicked persons then much more must I shun Spirituall holy communion with them: except any man wilbe so ridiculous as to say that the Holy & Spiritual communion afordeth more liberty to sinne & sinners then private civil communion in meate & drinck: &c. & so by your owne confession al the places of Scripture alledged against you by vs, may by just & due proportion be applyed vppon you, being as you stand in your constitution & worship,

false

falſe Churches, & falſe worshippers, & perſecuters of Chriſt his truth & faithful witneſſes.

To end al: you ſay that it cannot be proved that it is sinn to heare the word preached & to receave the Sacraments of one that hath converted him, & is called of the church, wel Mr. Bern. I vnderſtand your drift, & I wil give you an anſwer: I ſay in your aſſemblies men do not convert to the true viſible faith of Chriſt taught in his word, viz: in the new Teſtament: nor you ever converted man therto, but pervert men from it, as this book of yours & al your railings againſt our teſtimony do plainly evince: what you do inviſibly the Lord knoweth, & every mans owne conſcience can ſpeak that feeleth: but what ſay you of the Popish preachers do you think they convert none inviſiblie? & what doe you gaine by this fancy? neither they nor you convert to the faith or new Teſtament of Chriſt, but they pervert mē from you, & you pervert men from the Seperation: & both hinder & draw from the truth: what you do inviſiblie I ſeek not nor ought not to reſpect for viſible walking: yet know that we hold that ther are 7000. that are of the Lords Election in your falſe Churches: So are ther in Rome it ſelf. Revel. 18. 4. whence did al the worthy witneſſes of Chriſt ariſe, as the waldenſes, Hus, Prage, Luther, the Martyrs in Q. Maries dayes in Englād, & at other tymes in other places? did they not come out of the bottomleſſe pit of Antichriſtianiſme being converted there? yet I hope you wil not ſay that they might ſtil joyne to that miniſtery: & yet the miniſters then had the calling of that church, ſuch as it was: if therfor the argumēt be not good for them no more is it for you: for you wilbe proved to be Antichriſtiā Miniſters as truly in quality, though not asmuch in quantity as they are: & this shal ſuffice for anſwer to this point.

The ninth Section.

Your next point wherto I will ſpeak is the ſixth in nomber: which you hold error, but I hold as a truth if it be wel conceaved: it is this.

6. That the word truly preached & Sacraments rightly adminiſtred are no infallible tokens of a true Church.

I am ſure you doe or may remember that proprium cum ſpecie convertitur as the Logicians ſpeak: For example Every man is reaſonable, & every reaſonable creature is a mā: Now al I ſay is: that the word truly preached, & the Sacraments duely adminiſtred are no properties of a true church: For although this be true, that wherſoever the word is truly preached ex officio, & the Sacraments rightly adminiſtred, ther is a true Church, yet I deme the other, viz: That wherſoever ther is a true Church, the word is truly preached, & the Sacraments are rightly adminiſtred: For theſe two are not convertible: but this I hold that a true Church, & powre to preach the word truly, and adminiſter the Sacraments duely, are convertible: and therefore that the powre of our Lord Ieſus Chriſt given to the Church is an eſſential propertie of a true Church, and therefore convertible with a true Church: Now ſometyme it falleth out that a true Church hath not the word miniſterially preached, nor the Sacraments adminiſtred, namely, when it wanteth Officers, as it ſometyme falleth out: This point alſo is plaine enough if you

have

have not lost your Logick : & therefore I leave it requiring your answer.

Paralleles, Censures, Observations, apertey-ning to the ninth Section.

I cannot find in all Mr. Bern. book intituled the Sep Schisme, any thing in opposition to this Section of my lettre vnto him, whereby I collect that he yeeldeth it as a truth: & it is not material to the point of Seperation any thing at al : only the truth must be defended for the Author of truths sake that the Lord & his truth may in all things be honored: the summe of al this Section is thus much: that as not the act of reasoning is the true propertie of a man, but the faculty to reason : Non ratiocinari sed rationale: So not the actual preaching & administring of the Sacraments , but the powre of Christ to have & vse al the holy things of God is the true property convertible, & infallible token of a true Church: For as every man although he be reasonable, yet doth not actually vse reason at al tymes, as namely, being an infant, being a sleep, being in a Lethargie or sincope So the true Church though it have alwayes powre to al the holy things , yet actually it doth not vse the powre: But I list not to speak much concerning this particular which is more Scholastical then profitable , the rather seing Mr. Bernard contendeth not about it.

The tenth Section.

The next position is according to your order the twelvth, viz:

That every of our assemblies are false churches, al our ministers false ministers, our worship a false worship: you cal this error, I cannot beleeve you: wherfor I declare them vnto you particularly in order after this manner.

But because your woides seem to import that you doe not defend all your assemblies to be true Churches , al your Ministers true Ministers , & the worship of every assemblie to be a true worship , for that I gesse by your covenant you exclude dumb Ministers, & the assemblies over which they are , & the worship offered vp by them: Therefore I wil onely plead against your parish Church at worksap , and your owne Ministerie , and the worship offered vp by you for your people in the parish Church at worksap.

First, for your assemblie I vse this reason to prove it no true Church: wher the people are not Holy, Elect, & faithful, having not entered covenant to walk in all Gods waves, standing in confusion with every abhominable liver, subject to al the Antichristian orders & officers set over them, deprived of the powre of Christ for ther mutuall help & edification, ther is no true Church.

But the parish assemblie of worksap is such a go, it is no true Church.

The Major is manifest by these Scriptures compared together, Math. 15. 9. Apocal. 14. 9–11. Ephes. 2. 1. 4. 2. Corinth. 6. 14–18. Math. 28. 20. & 5. 19. Apocal. 18. 4. Math. 5. 24.

The Minor you dare not deny I assure my self : For you have at least five or six hundreth communicants, & you account not past 30. or 40. of them faithful ; & al of you submit

submit to Antichrist his lawes & courts dayly: especially your self who cap & knee runne & ride after Antichrists officers & courts seeing him with your money : yea you plead for them & write your peny pamphlets for them , and yet once you wrote against them , and lost your vicaridg in your testimonie against them , but because you could not buy and sell except you receaved the mark of the beast , now you are content to yeeld to all, yea & to plead for all, that you may traffique with your marchandize.

Secondly, for your self I hold you to be no true minister of Christ: For your Church being false, how can your ministerie be true: For if the Fountaine be bitter the streame cá not be sweet: your Church is false, your ministerie which ariseth out of your Church as a streame from a Fountaine is false also.

Thirdly, your worship which commeth from a false Church, & a false ministerie cannot be true: but is false in that double respect , but particularly I except these things against your worship.

1. That it is qualified with your false ministerie.
2. That it is offered vp in a false Church.
3. That it is offered vp to God in the behalf of al your people which are many of thē (I presume) lewd persons, al of them subjects of Antichrists Kingdome : this I except against your conceaved prayers.

Against your service book I except thus besides the former.
1. It is devised & invented by the man of sinne.
2. That it is imposed vppon you & your people of necessity.
3. That it is stinted & limited & the Spirit therby quenched.
4. That it is read vppon a book.
5. That it is corrupt in all the particular errors objected by the Puritans.

All these 8 particulars are contrary to these Scriptures compared together, Roman. 8. 26. Math. 15. 9. Apocal 5. 8. & 8. 3. 1. Thessal. 5 19. Apocal. 9. 20. & 16. 13. 14. Act. 16. 18 & 19. 13–16. Math. 24. 23- 26. 1. Corinth. 12. 7. and 2. 4. and 14. 15. 26. Ierem. 23. 16 Deut. 13. 3. Col. 3. 16. Iam. 5. 13. Ioh. 4. 24.

Mr. Ber. I would not have you passe by these things lightly but weigh them wel and let vs have your answer vnto them.

Paralleles, Censures, Observations, apertey-ning to the tenth Section.

This Section consisteth of three maine branches which Mr. Bern. handleth from pag. 109. to the 150. of his book called the Sep. Schis. Heer therfor I must endevor two things: First, to prove by vndeniable arguments drawne from the *Scriptures* that 1. the assemblies Ecclesiastical of *England* are false churches, 2. the Ministers administring the holy things to these Ecclesiastical assemblies are false Ministers, 3. the worship performed by the ministery & people in the communion visible to be a false worship; *Secondly*, Mr. Bern. objections & cavils must be refuted : wher the reader must be advertised that in performing this latter part I shall not endevour to handle all things that Mr. Bernard propoun-

propoundeth, for ther is much truth by him propounded, which I with him conſent vn to, only the points of difference shalbe diſcuſſed, & the reſt omitted.

In the firſt place therfor to deale as they ſay poſitively Kataskeuasticos: I prove that al the Eccleſiaſtical aſſemblies of the Land, as they ſtand eſtablished by law are falſe Churches: that is to ſay not framed or conſtituted according to that preſidēt which Christ hath left for the conſtituting of the Churches of the new Teſtament but are framed according to the invention of man, even that man of ſinne, Antichriſt the Archenemy of Chriſt.

The firſt Argument from Mat. 3.6. Iam. 2.18. Rom. 1.7. 1. Cor. 1.2. Eph. 1.1. Mat. 28.19.

From theſe places of Scripture compared together I collect an argument which may thus be framed.

The true Churches of Chriſt were eſtablished of men that did repent & beleeve, and shew their faith by their workes, that were Saints & faithful viſiblie: & of theſe only.

The aſſemblies Eccleſiaſtical of England are not eſtablished only of ſuch perſons: but of al ſorts of perſons, even the moſt profane of the Land, being compelled by law to ſubmit therto.

Ergo: the Eccleſiaſtical aſſemblies of England are not the true eſtablished churches of Chriſts inſtitution.

Heer it may be conſidered that before the Churches of the new Teſtament were eſtablished the goſpel was preached, & vppon the publiſhing of the goſpel men were converted to the faith of Chriſt, being made the Diſciples of Chriſt; & ſo many of them whither Iewes or Gentils as gladly receaved the word were baptized, & added to the Church, & continued in the Apoſtles doctrine, & fellowſhip, & breaking of bread, & prayer: this was the conſtitution & walking of the Churches of the Apoſtolique inſtitution: & therfor the Churches of England being raiſed by compulſion without precedent teaching & converſion to the faith, & making of them Diſciples of Chriſt, being newly & hardly drawne from the Egipsian darknes of moſt palpable Antichriſtianiſme, being many of them brutiſhly ignorant, profeſſed Papiſts, vild Atheiſts, witches, conjurers, theeves, dronkards, blaſphemers, al of them ſubmitted to Antichriſtian Lords & Lawes, to Popiſh Sacrificing Prieſts, (for their miniſters were not newly ordeyned) to a ſtinted deviſed, corrupted, Popiſh ſervice book or worship: they in this their conſtitution & walking cannot be accounted the true eſtablished Churches of the Apoſtolique inſtitution but rather are yet remayning in the gulfe of Antichriſtianiſme.

The ſecond Argument from 2. Cor. 6.17. Revel. 18.4. Act. 19.9. & 2.40.47. & 5.13. 1. Timoth. 6.5.

From theſe & ſuch like places of Scripture compared together & truly expounded, may be collected an argument framed after this manner.

True Churches of the Apoſtolique inſtitution conſiſted of a people ſeperated from vnbeleevers, whether Iewes or pagans or other.

The

The Ecclesiastical assemblies of England consist not of such a Seperated people: but are compounded of a mixt people, which for the most part are as bad as Iewes or Pagans, viz: persons notoriously wicked.

Ergo, the Ecclesiastical assemblies of England are not the truly constituted Churches of the Apostolique institution.

Heer it wil nothing availe them to alledg as they are accustomed that they are neither Iewes nor Pagans: For I have already proved that persons that submit to Antichrist & his abhominations are in the Lords account equal to Pagans, being called in the book of the Revelation, Egiptians, Sodomites, Babylonians, Gentils: & the Apostle willeth the Disciples to Seperate themselves from brethren walking inordinately from persons excommunicate, from conveteous persons, & al other that either teach false doctrine, or deny the powre of Godlines indeed, though in word they professe the same. 2. Tim. 3. 5. Tit. 1. 16. 2. Thes. 3. 6. 1. Cor. 5. 11.

The third Argument from Mat. 28. 19. 20. Act. 19. 4. 5. & 10. 48. Mat. 18. 20.

The true Churches of the Apostolique institution were by baptisme gathered into the covenant or new Testament of Christ.

The Ecclesiastical assemblies of England are not by their baptisme conunited into the New Testament of Christ, but only into the constitution, ministery, worship, & government, & into that faith & doctrine which is by law established in the Land.

Ergo: the Ecclesiastical assemblies of England are not the true Churches of the Apostolique institution.

The ground of this argument is this: that the Apostles baptized men indefinitely into the whole new Testament of Christ, & al the ordinances thereof, which was not stinted or limited at the pleasure of men vnder certaine canons, injunctions, articles, or Ecclesiastical constitutions, but was large, even as large as the whole word of truth then inspired or written by the Apostles & Prophets: whereas the assemblies of England do neither themselves professe the true faith of Christ conteyned in the new Testament, their faith being stinted & limited vnder certaine devised articles & convocatiō howse Synodical decrees or constitutions, wherevnto al the ministers of the lād are bound to Subscribe & which is the faith of the whole nation: neither therfor do they baptise into the new Testament of Christ indefinitely & simply, but respectively & definitely into that faith & doctrine which is taught in their stinted book of articles, wherto they subscribe which they beleeve & teach, & wherof the body of that Church is, wherin & wherto they are by baptisme admitted & receaved: their faith therfor being devised & stinted, or false: therfore their baptisme falle: therfor their covenant false: therfor the forme of their Church falle: & therfor the Church it self a false Church: For how can that be a true Church, which hath a false faith, covenant, forme?

The fourth argument from Mat. 18. 18–20. Marc. 13. 34. Ioh. 20. 23, Mat. 16. 19.

These places & other like Scriptures afoard an argument which may be framed after this manner.

The true Churches of the Apostolique institution had Christs powre ministerial in the body of the Church.

The Ecclesiastical assemblies of England have not Christs ministerial powre residing in the body of the Church.

Ergo: the Ecclesiastical assemblies of England are not the true Churches of the primitive Apostolique institution.

The Major or first part of this Argument hath been largely proved in the seaventh Section and in the Paralleles, Censures, Observations, therto aperteyning: whither the Reader is to be referred: where this particular is handled affirmatively and negatively.

The Minor or second part of the argument is evident in it self: For the powre Ecclesiastical of the assemblies is resident in the hands of certaine Archb. Lordb. Archdeacons, Chancellors, Commissaries, Officials, and other Ecclesiastical Superintendents, which have powre over thoulands or hundreths of Parish Ecclesiastical assemblies, and the Ministers in them: & which have powre Ecclesiastical one over another to suspend excommunicate, and absolve them according to their canons, decrees, and decretals: the Prelate in his diocese or jurisdiction having absolute powre to interdict one or more Parish Churches from having any prayers or Service: they have no powre to come into the Parish Church, or Temple to worship, whiles the interdiction with the Bbs. seale cleaveth vppon the Church dore, &c. & divers particulars of like nature which doe evidently declare that the parish assemblies have no powre at all of themselves, but are meerly and wholly subject and in bondage to the Ecclesiasticall Hierarchy, and subordination of Clergie-men, having Superintendency, Superiority, & jurisdiction over them as their proper Spirituall LL. to whome they dayly yeeld Spirituall homage and Subjection in their oaths off Canonicall obedience, and actions of like Servitude.

The fifth Argument from 1. Timoth. 2. 5. Heb. 9. 15. Gal. 3. 15. 16. Iohn. 17. 9.

These places of holy Scripture & other of like nature may afoard an argument which may thus be framed.

The true Church of the primitive institution Apostolical had Christ Iesus for their mediator, that is, for their King, Preist, & Prophet.

The assemblies Ecclesiastical of Englād have not Iesus Christ for their Mediator, that is their King, Preist, & Prophet.

Ergo, the Ecclesiastical assemblies of England are not the true Churches of the primitive institution Apostolical.

The Minor or second part of the Argument may be confirmed by divers particulars, as 1. Christ is not their King, seing he onely ruleth by his owne Lawes and Officers, and not by Antichristian Lords, and Lawes, such as are their Prelates, and their Officers, Courts, and Canons. 2. Christ is not their preist to satisfie vnto them by his blood

blood that ordinance of Church, Ministery, VVorship, and Government which they retaine among them, which is not Christs Testament, but the Testament of Antichrist the vtter enemy of Christ: neither doth he prostitute the blood of his Testament to establish such a worship as their service book affoardeth: or such a Ministery as their Clergie is from the ArchP. to the ParishP: or such a Government as their Ecclesiasticall Hircarchy: or such a people for his body, as are compounded of the Serpents seed, a viperous brood of wicked men of all sorts. 3. Christ is not their Prophett to teach them by the false Prophetts the instruments of Antichrist, which dayly by their doctrine set vp Antichrists Officers, & Lawes, & oppugne the true New Testament of Christ in the true constitution, Ministerie, VVorship, & Government taught in his word: Seing therfor Christ is not their King, Preist, & Prophet, how is he their Mediator? Seing his mediation consisteth not in the execution & dispensation of these their offices of King, Preist, & Prophet.

The sixth Argument from Eph. 1. 22. 23. 1. Cor. 12. 27. 12. Gal. 3. 16. Eph. 5. 23.

From these places of Scripture compared together, & truly expounded, may an argument be drawne framed thus.

The true Church of the Apostolique primitive institution hath Christ for the head, and is a true body vnto the true head Christ, truly vnited by the Spiritt of Christ.

The ecclesiastical assemblies of Englād are not a true body vnto Christ the true head truly vnited by the Spirit of Christ.

Ergo, the ecclesiastical assemblies of England are not the true Churches of the primitive Apostolique institution.

The Minor or second part of the Argument may thus be confirmed in the three parts therof, 1. Christ is not their true head seing they deny all his offices (though they hold the doctryne of his nature and persons soundly) as is plainly proved before in the fifth Argument, 2. the assemblies as they stand in confusion with all the vngodly and vitious persons of the Land, vnder the Antichristian Lords and Lawes Ecclesiasticall, can not be a true body vnto Christ, but is a monstrous body, like vnto the body of Nebuchadnetzars image: Daniel. 2. 32. 3. this monstrous body cannot be vnited to the true head Christ by his Spirit, but the people of the assemblies being for the most part the seed of the Serpent must needes be knit together, and vnto their head Antichrist by the Spirit of Antichrist, the Spirit of Sathan. All this I speak of their visible communion, and of that politique body Ecclesiasticall which is called their Church: For otherwise I doe acknowledg vnfeynedly, and doe vndoubtedly beleeve that the Lord hath his thousands among them, even a remnant according to the Election of grace.

Thus have I proved vnto you Mr. Bernard positively, that the Ecclesiastical assemblies of England in their present constitution, and walking, are not the true churches of the primitive Apostolique institutiō, but are in their outward, visible, politique subsistence the churches of Antichrist, framed after the shape of the popish assemblies, though

much refined from the venemous droſſe of popery: now in the ſecond place it remayneth that I deale anaskeuaſticos with you answering thoſe things which you alledg for your Churches to prove them true:

The great & maine pillar of your building is this, that ſeing your Church hath not a falſe head, falſe matter, falſe forme, falſe properties, therefore it is not a falſe, but a true Church.

To theſe 4 particulars I anſwer diſtinctly: Firſt, you have a falſe head in that you worſhip God in a fantaſtical Chriſt of your owne deviſing, in that you shape him a Kingdom Prieſthood, & Prophesy of your owne invention, making him a mediator & interceſſor to al the profane people of the Land, cauſing him to offer vp other worſhip & worſhippers to his Father then he hath taught in his new Teſtament purchaſed by his blood: by this meanes dealing with Chriſt as ſomtyme the Iewes did, putting a reed in his hand, a crowne of thornes vppon his head, & kneeling downe vnto him as to a King, & bidding him prophecy, & yet ſmite him vppon the face, ſpit at him & preſently crucify him: For whereas you frame him a Kingdom, Subjects, Officers, Lawes, & a government after your owne invention, or rather out of the Popes decretals & decrees, hereby you ſeem to make him a King, but indeed you Crucifye him againe, and tread vnder foote the blood of the Teſtament, which he hath purchaſed & eſtabliſhed at ſo high a rate,

Secondly, your church hath a falſe matter: For ſeing you do al this indignity to Chriſt the head of his true Church, do you think that he wil entertaine you for the true matter of his Church, the true ſubjects of his Kingdom, the true members of his body, the faithful Servants of his howſe, his chaſt & true welbeloved Spowſe & wife? either you muſt repent & reforme your ſelves of al that vild indignity which you offer vnto Chriſt or els he wil never receave you for the matter of his Church, the Subjects of his Kingdom, the members of his body, the Servants of his howſe, his eſpowſed wife: For Chriſt wil not take a wife of fornication, & children of fornication, Hoſ. 1. he wil not have the Servants of Antichriſt to be his howſehold Servants, Mat. 6. 24. nor wil he take the members of an harlot, & make them the members of Chriſt, 1. Cor. 6. 15, & the Subjects of his vtter enemy Antichriſt, cannot poſſibly be the true faithful Subjects of Chriſts Kingdom Luk. 19. 27.

But in the pa. 111—116. of your book you make a diſtinction of matter, as: No matter True matter, Falſe matter: they are no matter of a church (ſay you) which do not profeſſe Chriſt: as Iewes, Turks, Pagans: They are true matter that profeſſe Chriſt to be the Sonne of God, & the Sonne of Mary, & the only Saviour of man. Falſe matter (ſay you) is contrary to the true: Further this true matter of the Church you ſay is good & bad: good matter (you ſay as it ſeemeth to me) is men walking vprightly in this profeſſion of Chriſt: bad matter are men walking wickedly: & this you illuſtrate by the matter of mariage, for she may be a true wife though a bad one, & alſo by the ſimilitude of ſubjects to a King, who may be true, though bad ones, breaking his lawes: & a true tradeſman though vnskilful in his profeſſiō: & for your ſelves you ſay you are true matter of Chriſts church (though not good matter) bicauſe you profeſſe Chriſt truly as is ſaid before: wel Mr. Ber. I yeeld the general diſtinction of matter, but I deny the particular application of it to your ſelves: & I ſay you are falſe matter: how therfor do you prove vntoys that you are

true

true matter? by 4. reaſons: wherof the firſt is for that you beleving this forſaid truth you beleeve the ſumme of the goſpel: I deny it vtterly: the ſumme of the gospel is this, that Ieſus Chriſt the Sonne of God, & the Sonne of Mary, is the only King, Preiſt, & Prophet of his Church, governing, Sacrificing, making interceſſion, & prophecying after that holy manner & according to thoſe rules which he hath preſcribed in his Teſtament: Now to beleeve truly concerning the perſon of Chriſt, & to beleeve falſely concerning his office as you doe, is not to beleeve the whole goſpel, but only a peece of it: So that this is the doctrine alone by which the Apoſtles did gather a people to make them a Church & diſciples of Chriſt: & the profeſſion herof admitted men as true matter of a Church: & this only differenceth the true Church from Iewes, Turkes, Pagans, Papiſts, & al other Antichriſtians & Heretiques, viz: Ieſus Chriſt, God and man, King, Preiſt, & Prophet, & mediator of his owne Teſtament: Therfor your ſecond, third, & fourth reaſons fal flat to the ground, the firſt being vnderminded as you ſee: but ther is one thing that I wonder at: that you ſhould hold the Papiſts to be falſe matter of a Church for holding juſtification by workes, therby denying Chriſts Preiſthood: & hold your ſelves to be true matter of the Church denying Chriſts Kingdom in the true frame, miniſtery, worship, & government of his Church: what is not Chriſts Kingdom as pretious as his Preiſthood? is it not as horrible impiety to deny Chriſts Kingdom, & the ordinances therof: as to deny his Preiſthood & the vertue therof? or is Chriſts Preiſthood more fundamental then his Kingdom? or juſtification by workes more pernitious then to deny Chriſt to raigne as King, & to refuſe his regiment? wel if the papiſts be falſe matter by your owne confeſſion for the one, you muſt needes alſo be falſe matter for the other: For I am confident that Chriſts Kingdom is as pretious an office as his Preiſthood, even as the Kingdom in the old Teſtament was as excellent as the Preiſthood: now Mr. Bern. what is become of the Church ſeing your matter is falſe as you may perceave by this deſcription? & what ſhall your ſimilies of a bad wife, a bad ſubject, of a bad artificer help you? you ſee they vanish away as chaffe before the wind: your matter is falſe & not bad, as appeareth evidently if you wil not be blind.

To proceed, pag. 116–122. of your book you deſcribe vnto vs the true forme of the Church, inwardly, to be the Spirit, Faith, & Love: & outwardly, the word, profeſſion, & the Sacramēt of the L. Supper: & theſe things (ſay you) are in your aſſemblies: Ergo: you conclude your Church hath a true forme.

I answer: have not the Papiſts the word preached? do not they make profeſſion & live as ſtrictly as you? do not they communicate in the L. Supper? & ſo by conſequent have Love, Faith, & the Spirit? yet you ſay they are falſe Churches, wanting the true forme, even ſo are you although you do al that they doe, & much more, (for ſo you are much bettered in doctrine & vſe of the Sacrament, but in profeſſion & practiſe I ſuppoſe you are inferior to many of them:) bicauſe rejecting Chriſt in his offices as hath been ſaid eſpecialy in his Kingdom, it is impoſſible in that conſtitution & communion, you ſhould aright vſe the word, make profeſſion, & partake in the Sacrament, or have the true viſible Love, Faith, & Spirit of Chriſt: For a falſe matter is vncapable of a true forme: & it is impoſſible that the body of Antichriſt ſhould have the true Spirit of Chriſt, or the true covenant & new Teſtament of Chriſt inveſted vppon them: inviſibly I hope wel & am perſwaded of millions among you: but I ſpeake of your viſible, politique, body Eccleſia-

sucal in that mixture of persons, & subordination of Ecclesiastical officers, & communion Spiritual in the Holy things, which by Law is established & supported in your Ecclesiastical assemblies.

But pag. 121. you bid vs note this: what? viz: that corruptions doe not hinder men from being a true Church before men, no more then the corruptions of the hart do hinder a man from being an elect one invisiblie to the Lord: I suppose bicause you bid vs in the margent of your book note this, that you account it a matter worth noting: and I surely think it a note worth nothing: For although corruptions of matters accidentall make not a false Church, yet corruptions essential of matters essential make a false church namely, if the matter be false or the forme false: yea I avouch that if a truly constituted Church detected of corruptions accidental, convinced, & impenitent therin, do so continue, they become a false Church as hath been proved already before in the 8. Section: for impenitency inward or outward, maketh a false Christian & Church, inwardly or outwardly, according to due proportion.

Furthermore, pag. 122—128. you bring vs three true visible properties of your true Church as you say, 1. continuance in the vse of the word, Sacraments & prayer, 2. the holding forth of the truth against the enemyes thereof, 3. mutual care for the welfare each of other: & al these (you say) you have among you, & so you say you must needes be a true Church.

I answer: Seing your matter and forme is false, your propertyes cannot be true: For they arise necessarily from the vnion of the matter and forme, or from the forme induced vppon the matter: seing therefore the first is already proved, the latter also must needs follow: but let vs examine these things particularly: I denie therfor in the first place that you have wel propounded the propertyes of the true Church: For the first and principal essential property of a true Church is interest and title to al the Holy things, which is extant in divers particulars as parcels of that general and whole property. therfore a people declaring their faith and repentance by Seperating themselves from all vncleanenes, & by resigning themselves wholy to the Lord to become his people, have God for their Father, & Christ for their King, Preist, and Prophett, and so with Christ have title to all the meanes of Salvation: and this title consisteth in the VVord, Sacraments, Censures, Prayers, Almes, and al other parts of Spirituall visible communion whatsoever: even as when the soule is induced vppon the matter, viz: when the breath of life is breathed into the nosthrils of dust of the Earth. Genes. 2. then ther is a man with a reasonable and Religions Soule: So when a company of faithful people are invested with the New Testament of Christ, then ther is in them title to al the holy things of God whatsoever: This is evident by that which I have before manifested in the seaventh Section whither the Reader is to be referred: wherfore Mr. Bern. to apply this vnto your Church, I avouch that seing you are a false matter of a Church: and have a false forme or covenāt induced vppon you, as hath been shewed before, therefore you have no true title to the meanes of Salvation, but in vsurping the VVord, Sacraments, Censures, Prayers, Almes, &c. you therein incurre the reproof of the Prophet, saying: Psalm. 50 16. what hast thou to doe to declare myne ordinances, that thou shouldest take my covenant into thy mouth, seing thou hatest to be reformed, and hast cast my

wordes

wordes behind thee ? And as the Prophet speaketh : Esay. 1. 11–18. your worship is iniquity, I cannot beare it, I am weary of it, I hate it : Therefore you may plead as long as you will the Temple of the Lord : the Temple of the Lord : yet I say, vntill you intertayne Christs true Kingdome, Preisthood & Prophecy, you are but vsurpers of all that visible communion in the Word, Sacraments, Prayers, &c. which is among you: For it doth not follow that bicause you have the Word, Sacraments, Censures, prayers, &c. therefore you are a true Church: neither are the vsing of these, true propertyes of a true Church : But the title to them is the true propertie of a true Church : For the Papists and all Antichristians and Heretiques vse the Word, Sacraments, Censures, prayers, but they are not therfor a true Church, as I know you will confesse.

But heer you wish vs againe pag. 122. to observe well : Lett vs heer what it is that you wish vs to observe well : Namely, the true VVord preached, and the true Sacraments administred, are the true propertyes of a true Church : And that you have those things as you say : well : VVhat is the true word ? and what are the true Sacraments ? is not the true word the true doctryne of the word? the true doctryne of the New Testament? but you have rejected the whole doctryne of Christs Kingdome in a manner, and have advanced all that false doctryne of the Antichristian hierarchy, which is taught and commaunded by Law to be taught in your Church : And you in your pulpits proclayme all them Heretiques or Schismatiques, that teach and erect the Church, Ministerie, VVorship, and Government, according to the paterne of Christ his New Testament : And so you have abrogated and disanulled the VVord of God by your traditions and Antichristian devises. Againe: VVhat are true Sacraments ? is the breaking of bread, and drincking of wine performed by any persons, after any manner, or washing with water likewise, true Sacraments? I think you will not say it : it is therefore necessary that there bee a concurrence of other matters: viz : That seing Sacraments are in relation and reference, those references or relations must needes be annexed, els they are not true Sacraments : as a baptized person, must baptize into the true Faith of Christ, a person capable of baptisme: A communion of men having title to the Lords Supper must break bread, and drinck wine, to remember Christ, and shew forth his death till he come : Therefore whereas you hold and teach, that the whole bundel of the Antichristian constitution, ministerie, worship, and Government of the assemblies are the Lords ordinances, you teach a false word : and whereas you being a false Church and Ministery, doe baptize with water, and break bread & wine to remember a false Christ, and a false Testament, and a false Faith, therein you declare plainly that you have not the true Sacraments: and whereas in your (Observe well) you say, Truly and Rightly, respect grace in administring the VVord and Sacraments, and therefore to preach the word Truly, and Rightly to administer the Sacraments, are no convertible signes of a true Church. Answer : That Truly and Rightly to administer, doe also respect the outward manner of doing in the Essentiall relations spoken of before and not onely grace : And so yours (Observe well) is not worthy observation.

In your third essential propertie, you wil needes have discipline no true convertible

signe

ſigne of a true Church: Sir. I confeſſe vnto you that the vſe of the Cenſures of admonition & excommunication which I ſuppoſe you cal diſcipline, is not a convertible ſigne of a true Church: but only powre & title & intereſt to vſe them: this title I deny you to have: For how can you being in your conſtitution mingled with the world, & vnſeperated, & poluted with ſo many Antichriſtian fornications as yet are extant in your aſſemblies, have title to any of the Lords ordinances? doth the Lord (think you) give his covenant & new Teſtament, purchaſed by the blood of Chriſt vnto ſuch perſons as trample vnder foot the whole Teſtament of Chriſt, & the ordinances therof? hath the theef title to the true mans purſe though he have the poſſeſſion of it? no more have you title to Chr. viſibly though you vſurp him & challendg him never ſo peremptorily: wherefor to end this point of the properties of the true Church I ſay til you have Seperated your ſelves from al the wicked people & Antichriſtian ordinances in your aſſemblies, til you have vowed & covenanted to embrace & practiſe al the ordinances of Chriſts new Teſtament you can have no title or intereſt to the holy things of God: vſe them as long as you liſt, you abuſe them.

Laſtly, to conclude this firſt part of the Section, viz: that your Churches are falſe churches: I ſay to that which you object, pag. 110. that many corruptions may be in a church, yet it a true Church the conſtitution being true, viz: So long as they are not impenitent after conviction: & therfor Iſrael the Lords people ſo long as they retained their true cōſtitution, Ezech. 16. 21. 22. the men of Epheſus beleevers ignorant of the viſible gifts of the Holy Ghoſt, Act 14. 2. The Corinthians Saints though inceſt dronkennes, fornication falſe doctryne, contention, & much evil among them, becauſe they were not impenitent after twiſe admonition or conviction. & ſo forth of the reſt: but you wil confeſſe that the Prelates & their faction are obſtinate after conviction: & we avouch that the Puritanes are obſtinate after conviction, for they neither have anſwered nor can anſwer that we object againſt them: & therfor although your conſtitutiō had been true (which was never) yet your Church is become falſe being obſtinate in ſinne & perſecuting to death, impriſonment, loſſe of goods, &c. al that teſtify againſt her abhominations: that this is a ſigne of a falſe Church, read, 2. King. 17. & Ierem. 3. 8. Math. 23. 37. 38. Math. 21. 33–43. Act. 19. 9.

The ſecond point to be handled in this Section, is, that al your miniſters are falſe miniſters: in handling whereof I wil proceed as in the former point of this Section, viz: Firſt, confirme the truth by arguments drawne from the Scriptures. Secondly, refute your fancyes wherby you would prove your miniſtery true.

Therefore in the firſt place to prove your miniſters falſe Miniſters, I vſe theſe Arguments.

The firſt Argument.

The true miniſterie cannot be raiſed out of a falſe Church.
The Eccleſiaſtical aſſemblies of England are falſe Churches.
Therfor the miniſters of thoſe aſſemblies Eccleſiaſtical are falſe miniſters.

The ground of this argument is propounded & confirmed in the 7. Section, where it hath been proved by divers vndeniable reaſons that Chriſts miniſterial powre, wherof one

part is

part is the calling of Miniſters, is not given by ſucceſſion to the Pope, Bbs. or presbytery, but to the body of the congregation, if they be but two or three: So that ſeing the true Church is in nature & being before the miniſtery, & the miniſterie is but one of the holy things given to the Church: one part of Chriſts powre delegated to the Church: one branch of that true title & intereſt which the L. Ieſus the Bridegrome & husband of the Church giveth to the Bride, the Spowſe of Chriſt, the true Church: The Miniſterie therfor muſt needes follow the Church, be after the Church, be raiſed out of the church: & therefore the true Miniſtery of Chriſt is only where the true Church of Chriſt is, & ſo it cannot be in the aſſemblies Eccleſiaſtical of England, being not the true Churches of Chriſt.

The ſecond Argument.

The true miniſterie hath a true office, in execution wherof it is exerciſed: Rom. 12. 7 1. Cor. 12. 5. 28. Eph 4. 11.

The miniſterie of the Eccleſiaſtical aſſemblies of England have not a true office, in execution wherof it is exerciſed.

Ergo, The miniſterie of the Eccleſiaſtical aſſemblies of England is not the true miniſterie.

The foundacion of this argument is this: viz: that ſeing the miniſterie of the Church of England ariſeth out of the miniſterie of the Church of Rome, as a branch out of the root of the tree, therfor it muſt needes be of the ſame nature & kind with the miniſterie of the Church of Rome: For as a man begetteth a man, one light commeth of another, one Preiſt begetteth another in the old Teſtament, ſo in ordination by ſucceſſion, one Miniſter maketh another: & therfor, as the branch is of the ſame nature with the root, the Sonne with the Father, one candle light with another, one Aaronical Preiſt with another: So muſt the miniſter ordeyned be of the ſame nature & office with him that ordeyneth him: Seing therfor the miniſterie of the Church of Rome is a popish Sacrificing Preiſthood, that is a falſe miniſterie, having a falſe office: it muſt needes follow that the miniſterie of the Church of England proceeding from the miniſterie of the Church of Rome, as one light is inflamed of another, is of the ſame nature & office, & therfor a falſe miniſterie: neither can it ſuffice to ſay, that (as it is moſt true & I do willingly confeſſe) the miniſterie of England is much Refined & Reformed from the droſſe of popery: For Refine Sugar as long as you wil, it is Sugar ſtil in nature: Refine light as oft as you pleaſe, from brimſtone light to a tallow light, from tallow to Roſen, from Roſen to wax, from wax to Venice Turpentine, from that to the moſt pretious ſubject that can be deviſed, yet the light is of the ſame nature with the brimſtone light: So Refine the miniſtery by Succeſſion of ordination as long & as oft as you wil, yet it is ſtil of the firſt nature: & til it be Refined to nothing, that is, til it be abolished & extinguished, a true miniſterie can never be raiſed vp againe: For who can bring a cleane thing out of that which is vncleane?

The third Argument.

The true ministerie hath a true vocation & calling, by election, approbation, & ordination of that faithful people wher he is to administer.

The ministery of the Ecclesiastical assemblies of England, hath not the true vocatiō & calling, by election, approbation, & ordination of a faithful people where thy doe administer.

Ergo, the ministery of the Ecclesiastical assemblies of England is not the true ministery which Christ hath placed in his Church.

The Major or first part of this argument is evident by these Scriptures compared together, Act. 6.2–6. and 14.23. 1. Timoth. 3.10. and 4.14. also it is evident by that which was observed, proved, and answered, concerning the seaventh Section of this Lettre.

The Minor or second part of the argument is evident in it self: For it is apparant that the ministery of England is called by Successive ordination made by a Prelate & his chaplin, in his owne chappel, with Subscription to the abhominations of Antichrist, conteyned in the 3. articles, with the oath of Canonical obedience to the Antichristian prelacy their Spiritual LL. & jurisdiction, courts, & canons: by giving the holy Ghost, apishly & blasphemously abusing the words of Christ, Ioh. 20.22.23. giving therby to the Preist ordeyned, powre to remit & retayne sinnes, which Christ hath given only to the body of the Church, & not to the ministers by Successive ordination, as Sacrificing powre was propagated by Genealogie in the old Testamēt from Preist to Preist; then the preist thus ordeyned is inforced vppon a parish, with the Patrons presentation, & the Lord B. his institution, & the Archdeacons induction, & his owne tolling of a bell, & taking hold of the Ring of the Church dore contrary to the liking of al the bad men in the parish if he be a reformist, & contrary to al the Puritanes in the parish, if he be a Formalist & with the liking of al the goodfellowes in the parish if he be a dumbdrincking-swaggering Preist: & if this be the true vocation of Christs true Ministers, taught in his Testament, then are the ministers of England true: if not, then is their Ministery false: & for this point I appeale to every good conscience & vpright hart in England: if any man be made minister any other way, he is not made according to law, & his ministery is voyd by law & a nullity in England: & I dispute only against the ministery established by law & if ther be any other ministery besides, or contrary to law, which you Mr. Bern. will plead for, let it be discribed & confirmed by the rules of Christs Testament, & when we know it, we wil then acknowledg it, if the Lord Iesus in his new Testament wil give approbation vnto it: otherwise this we hold for the present cōcerning the ministery of the assemblies Ecclesiastical of the land.

The next point to be handled is the answering of your objections, reasons, & cavils which you bring against this doctryne which we teach, & for the ratefying of your ministery to be true, & I tel you Mr. Bern. you had need bring good ground, or els you & your Fellow ministers wilbe found False Prophets, Theeves, and Robbers. Math. 7.15. Iohn. 10.1.

That which you alledg for your selves is conteyned from the pag. 128–146. of your book. the first point wherof is this that (you say) your ministery is true bicause you convert Soules. I answer two things, 1. that you convert no man to that true visible faith taught in the new Testament of Christ, wherby mans conversion must be judged: but you doe

you do pervert men from it dayly: as evident experiēce teacheth: For your books againſt the Seperation, your preaching & Sermons againſt the way of the Lord, your conferences & diſputations, & perswaſions, for men to forſake the truth, & to continue ſtil with you in the communion of your Antichriſtian abhominations, or having forſaken you to returne back againe into Egipt, theſe & the like courſes of yours moſt frequent to the beſt Reformiſts of the land plainly manifeſt that you convert none at all to the faith of Chriſts new Teſtament, but you pervert al that you poſſibly can from the ſame: Now what you do in ſecreat betwixt the L. & the ſoules of them that heare you, he only that ſeeth in ſecreat knoweth in particular: particularly & certainly we know not nor enquire not: See more of this point in that which is written before & in the lettre to Mr. S. at the end of this book, 2. let it be granted that you do convert mē even to the true viſible faith of the new Teſtament, I ſay this is no proof ſufficient of the truth of your miniſtery, that is to ſay, that you are thoſe true Paſtors mentioned, Eph. 4. 11. Act. 20. 28. 1. Pet. 5. 1–3. 1. Tim. 3. 2. Tit. 1. 6–9. For theſe officers were giv̄e to the true church: which Church was eſtablished befor theſe officers were, & theſe officers were occupied about the feding, that is teaching & guiding of thoſe particular Churches wherto they attended: the Churches therfor conſiſting of Saints already converted to the faith of the new Teſtament, how doth converſion argue a true miniſterie of Paſtor, or Elder, or Bb. which converteth not as his proper work, but only feedeth, that is edifieth & buildeth vp men converted, by teaching & guiding them in the wayes of the Lord? See more of this point alſo in the letter to Mr. S. at the latter end of this book: & in that which is written before which I deſire may be con[illegible]red.

but heer you object that the Apoſtle, that is, one ſent proveth his calling by the ſeale of his miniſterie, viz. converſion: ſee: Rom. 4. 14: 15. 1. Cor. 9. 2. & 2. Cor. 3. 1–3. & 13. 3. 5. & that it cannot be proved that Iesus Chr. doth worke by falſe meanes, & it is our owne grant. I answer that if your argument be framed into forme it is this.

He that converteth Soules is an Apoſtle, as Paul, 2. Cor. 3. 1–2,
The Miniſters of England convert Soules.
Ergo, the miniſters of England are Apoſtles as Paul: or thus.
He that converteth Soules is ſent of God, Rom. 10. 14. 15.
The Miniſters of England convert Soules.
Ergo, the miniſters of England are ſent of God.

If I ſhould yeeld your firſt argument thē it would follow that you & al the miniſters that convert ſoules in England are Ap. but you intend not to prove your ſelves Apſt. but ordinary Paſtors of viſible churches: & therfore your argument if it were yeelded proveth not your purpoſe: & I know you do not challendg to be an Apoſtle as Paul was.

Againe to answer to your ſecond argumēt, we yeeld you that no mā cā cōvert to the true faith of Chr. new Teſtamēt which is viſible, except he be ſent of God: but ſeing you pervert men frō the new teſtament of Chr. (as I have proved) how can you herby prove your ſelves to be ſent of God? nay I ſay you are the inſtruments of Sathan ſent by the L. in his wrath to keep the people in bondage frō the obedience of the faith taught in the new teſtament: I do not determine what you are inviſibly, ſecreatly known to the L. neither doth the Scripture teach vs ſo to judg of faith: For how can the Scripture teach vs viſiblie to judg an inviſible thing which is not appearing in viſible Fruites?

Further wher as you ſay that the 1. Cor. 9. 1. & 2. Cor. 3. 1–3. doth not intend the conſtitution of the Church of the Corinths, & other Churches: but their converſion from idolatry to embrace the doctryne of the goſpel by faith. I anſwer that theſe two things which you diſtingmish are al one, & they are no other in diſtinction then Aarons beard, & the beard of Aaron (as you ſpeake): for to convert men to the Faith of the goſpel, is to convert men to the true conſtituted Church of Chriſt: For they are not converted to the true faith til they be converted & eſtabliſhed into the true Church if it may be found: So that this objection of yours is very inſufficient if not altogether ridiculous: & for the force of the Apoſtles argument in theſe two places of the Corinths, I ſay it is miſtaken by you vtterly, & ſo wreſted from the Holy Ghoſts purpoſe, & miſapplyed by you to prove your intention. For the ſeale of Pauls Apoſtleship was the Church of the Corinths converted to the faith, & eſtabliſhed into the true conſtitution of the new Teſtament 1. Cor. 9. 2. & ſo Paul expoundeth himſelf in the other place 2. Cor. 3. 10. ſaying, that he was made an able Miniſter of the new Teſtament, even as Moſes was of the old: For the vnderſtanding of which place & the whole matter, you muſt remember what Moſes did to the Church of the Iewes, & what Paul did to the Church of the Corinths: Moſes did conſtitute the Church of the Iewes, according to the paterne shewed him in the mount & that moſt faithfully, Heb. 8. 5. Paul being the Apoſtle of the Gentils ſent by Chr. Ieſus for that purpoſe, hath eſtabliſhed the Church of the Corinths, according to that paterne which Chriſt the Mediator reveaſed vnto him: which none could doe but an Apoſtle ſent by Chriſt: So that the force of Pauls Argument to prove himſelf an Apoſtle muſt thus be propounded & conceaved.

He that hath the ſeale of an Apoſtelship is an Apoſtle.

Paul hath the ſeale of an Apoſtelship, viz: an infallible direction from Chriſt Ieſus by the Spirit to convert & eſtabliſh the Church of the Corinths into the true conſtitution of the new Teſtament.

Ergo: Paul is an Apoſtle of Ieſus Chriſt.

Now Mr. Bern. I would require you to answer directly & plainly whither this be not the true Scope & intent of theſe two places of Scripture: if yea: then are you a moſt ignorant & shameleſs perverter & falſe interpreter of the Scriptures, wherof I require your repentance before the Lord & the world (for your ſinne is publique:) if nay: then diſcover the contrary if you can & juſtifie your ſelf: or els I doe profeſſe vnto you, & to all the miniſters of England, that you doe abuſe the honeſt harted people of the Land, miſleading them meerly by the pretence of this argument of converting ſoules: For they feeling in their conſciences ſecreatly the Lords work of inward converſion by the miniſtery of the Land, eſpecially the ſincereſt & moſt forward puritans thereby are brought to reverence their miniſtery: & vnder the vizard of this inward work in their conſciences pretending converſion to the viſible faith of Chriſts new Teſtament, doe hereby reſolutely perſiſt vnder that miniſtery whereby (ſay they) they were converted, aſſuring themſelves that it cannot be a falſe miniſtery that converteth men to the Lord inwardly and ſecreatly: then you the miniſters of the Land, deceaving others, & being deceaved your ſelves by the miſconſtruction of theſe & the like places of Scripture ſtand vp ſtoutly to defend your miniſtery after this manner are wee not true miniſters of Ieſus Chriſt? have wee not converted ſoules? are not you the Seale of our miniſterie, the forward profeſſors

of the

of the Land? wee appeale vnto your conſciences if you in our miniſtery have not felt the powre of the word to your inward converſion: If this be ſo: how can you forſake your Fathers that begat you? how can you go to the Seperation that never cõverted you? &c. I answer what you doe inwardly in converſion, I diſpute not, & the Scripture regardeth not: what you doe outwardly that *I* plead, & the Scripture diſcovereth: you convert not a man to the true faith of Chriſt which is viſible in the viſible communion of the true Church of the Apoſtle Pauls conſtitution ſuch as was the Church of the Corinths and therfor you cannot by your inward inviſible converſion (which you plead for) prove your miniſtery: For except you can produce ſuch an effect as Paul did in the Corinths you cannot prove your ſelves to be the true miniſters that are ſent of God. For Paul ſaith yee Corinths are our Epiſtle vnderſtood & read of al men: So that Pauls Seale of his miniſtery was an outward viſible, legible faith, viz: The faith of the true Church of the new Teſtament whereinto the Apoſtle had eſtablished them, which al men did ſee behold, & read manifeſtly: wherefore if you the Miniſters of England wil prove your ſelves to be the true miniſters of the new Teſament, then ſhew mee ſuch a ſeale of your miniſtery as the Apoſtle heere ſpeaketh of: convert men, & eſtablish them in the true Apoſtolical Church of the primitive inſtitution, & I for my part wil yeeld vnto you, that as paul was ſent extraordinarily, ſo are you ordinarily by the Lord, & you are the true miniſters of *Ieſus* Chriſt truly ſent: Rom. 10. but ſeing you doe what you can to hinder al your diſciples from the true Corinthian Church eſtablished by paull according to the paterne of Chriſts new *Teſtament*, not bringing the people that depend vppon you ſo far as you know & acknowledg, but ſtil counſel them to ſtay & wayt for a better tyme, til the civil Magiſtrate wil give his allowance, vnder theſe pretences ſtil keeping them in Spiritual boundage to the abhominations of Antichriſt retayned in the Land: *I* ſay herby you manifeſtly diſcover vnto al the world, that ſeing you know the wil of your Lord & Mr. Chriſt, & doe it not, you are worthy to be beaten with many ſtripes: that ſeing you break the commaundements of Chriſt & teach men ſo, you are the leaſt (that is none) in the Kingdome of Heaven: practiſing flat contrary to the Apoſtles who thought it better to obey God then man: & yet the Magiſtrates that forbad them were the Magiſtrates of the true Church of the Iewes: wherefore breefly to answer both Miniſters & profeſſors: To the profeſſors I ſay: Shew mee your faith by embracing the whole new Teſtament of Chriſt. To the miniſters I ſay: Shew mee the Seale of your miniſtery by converting & eſtablishing a Church after the Apoſtolique Corinthian frame & conſtitution: & I wil grant that then you are true miniſters, & your diſciples truly converted: in the meane tyme I wil judg your viſible ſtanding in Chriſtianity as it is viſible: & your inviſible being in Chriſtianity *I* wil leave to the Lord, who ſeeth in ſecreat, & who knoweth who are his, not doubting but the Lord hath his thouſands even in the depth of popery much more among you: & this is that Mr. Bern. which wee hold & grant concerning this point.

Now for your objection which you for vs make & answer pag. 129. 130. That private perſons may convert, I ſay you herein alſo are deceived & deale deceiptfully: For you are to diſtingnish of converſion according to the circumſtance of tyme wherein mẽ were converted to Chriſt: *Iohn* converted & baptized many into Chriſt *Ieſus* before the viſible Church of the new Teſtament was revealed, which came vppon the day of Pen-

tecost, Act.2. Eph.4.11. Thus were al the Disciples of Iohn & of Christ converted, of this conversion & Faith must the places of the Evangelists be vnderstood: as namely that Ioh. 4.39. & others so were the Iewes, Proselites, & some of Samaria converted, for as yet Chr. was not preached to the Gentils, which he himself forbad to be done, Mat. 10. thus were mē converted to beleve that the Messias which they knew should come, was come, & that Iesus the Sonne of God, & the Sonne of Mary was hee: who vppon their conversion & baptisme became Christs Disciples to learne & practise whatsoever he should afterward teach them: That this is so read, Act. 18,23. & 19.2,3. Now after the day of Pentecost, conversion was larger as I may so speake in respect of the visible manifestatiō ther of & other like considerations: For then men were converted to the matter of the day of Pentecost, & to al that frame & constitution of the church of the new Testament which was purchased by Christs death, & exhibited vnto the Apostles by the promise of the Spirit given vnto them: Thus were men converted after the death, resurrection, & ascension of Christ, & after the comming of the Holy Ghost as may be seen, Act. 2.38–42. & 8.16,17. & 10.44–48. So that Iohn converted men to the Faith of Christ to be manifested: after the day of Pentecost, the Apostles converted men to the Faith of Christ already given & exhibited: Seing therfor that the new Testament of Christ is now confirmed & established, & revealed manifestly in the Scriptures of the Apostles of our Lord, al that are converted now are converted to the new Testament & the ordinances there of, or els they are not converted to vs visible: This being thus premised as necessarily to be vnderstood for the true knowledg of true conversion: in the next place we must take notice (for the answering of the objection of private mens converting) that Antichrist hath defaced the Faith of Christ in the whole new Testament, & so the true ministery: & therfor it must needes be that whosoever doth convert from Antichristianisme, & establisheth a people into the true Faith & new Testamēt of Christ performeth that work either as a minister of Antichrist: or as an Apostle, Prophet, Evangelist of Christ: or as a Private person: For this is a sufficient enumeration of parts: ther being no other sort off persons to convert men from Antichrist to Christ but one of these: For you have heard that Pastors do not convert but feed the flock: I suppose you dare not avouch that the Ministers off Antichrist do convert to the true Faith & new Testament off Christ Iesus: neither dare you say that ther are now in the world the offices of Apostles, Prophets, Evangelists: wherfor when men convert they do it as private persons: Therfore choose Mr. Bern. which of these three you wil affirme: & then tel mee whither private persons doe not convert, as Act. 11.19–21, & this shal suffice for this point, of converting performed by private persons in the rising vp from the Apostacy of Antichrist, & for the discovering of your objection & answer.

Now from the pa. 130–141. you teach vs the doctryne of the vocation of ministers which I wil not altogether disalow, nor approve wholly: & seing it aperteyneth not to our question, I leave it wholy vntoucht: & come to that which is pa. 141–146. wher you endevour againe to prove your ministery true, & that after this manner.

They that are called of Christ, having both gifts & graces: they that are also outwardly caled of the church being examined, aproved, elected, ordeyned: they that preach true doctrine, administer the true Sacraments, pe.forme their office faithfully, live conscionably, are assisted by Chr. to convert soules, & are aproved by the people, are the true ministers of Christ.

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The miniſters of the Church of England have al theſe particulars.

Ergo, the miniſters of the Church of England are the true miniſters of Chriſt.

I answer you Mr. Ber. that the Popish miniſters have al theſe forſaid qualifications in common with the miniſters of England, (I plead not of the degree or meaſure of theſe things, for I confeſſe ſome of them to be much more in the English miniſters but I ſpeake of the kind or nature of the qualifications): which I prove by induction thus.

1. The Popish miniſters many of them have excellent outward gifts & graces asmuch learning, vtterance, zeale, & gravity as any miniſters of England, though al of them have not ſo: as al the miniſters of England have not ſo.

2. The Popish miniſters are called examined, aproved, elected, ordeyned of the Church, (that is as you expound, the cheef governors, who are as true miniſters as you are, ſeing your miniſtery is a branch of the roote): So are you.

3. The Popish miniſters preach the true doctryne of Chriſt, & adminiſter his true Sacraments: for you retaine the baptiſme that men have in popery as true, and they breake and eate bread and wine in remembrance of Chriſts death: & although you preach more truth then they do, & adminiſter baptiſme & the L. Supper more purely, or rather leſſe corruptly, yet they have the ſame truths & Sacraments that you have, even the Scriptures, baptizme & the L. Supper.

4. The Popish miniſters many of them performe their office Faithfully in many things as Faithfully as you: & the beſt of you do not performe al the parts of the true miniſtery, & the worſt of you are as bad as the worſt popish preiſt.

5. The popish miniſters ſome of them live conſcionably according to their rule, the beſt of you do no more: & the worſt of you are as vild beaſts as the groſſeſt shavelings in Rome.

6. As the Popish miniſters convert none viſibly to the true Faith and new Teſtament of Chriſt, & yet I doubt not but that thouſands are by them converted & ſaved (what Mr. Be. wil you condemne al the men that have lived from Gregory the great til the counſel of Conſtance, & to this day vnder the dominions of the pope? For shame do not ſo.) So though the forwardeſt miniſters of England convert many invisibly to life & Salvation by Chriſt, yet you ordinarily ſay, that the Formaliſts convert none, & the dumb miniſters cannot convert, bicauſe they cannot preach: & none of you al convert a man viſibly to the true Faith taught in the new Teſtament of Chriſt, but with al your might pervert men from it.

7. Finally, the popish miniſters are approved by their people, aswel as the beſt or worſt of you are, according to the diſpoſitions of the people..

Seing therfor that al theſe things are as evident & pregnant for the popish miniſters as for you, therfor either they are true miniſters if you be true: or els bicauſe they are fals (as you ſay) & yet have al theſe forſaid qualifications, therfor theſe qualifications make not a true miniſtery: So that you ſee Mr. Ber. that your argument is weak to prove your miniſtery true, & you muſt ſeek out a better definition of a true miniſtery, & according therto shape your miniſtery, if you wil have it true.

In the next place you with an objection & answer would prove that although your miniſters have a falſe entrance, viz: ordination of the Bb. yet may be true miniſters: & namely by two reaſons, 1. For that none were ever ordeyned but by eccleſiaſtical perſons:

as A.

as Apostles, Evangelists, Bbs. 2. a false entrance cannot make a false ministery, as in mariage.

I answer: First, if it were yeelded you that ther could be no true ministers made without ordination of Apostles, Evangelists, Bbs. yet bicause your L. Bbs. are not those true Apostles, Evangelists, Bbs. of the primitive institution, but rather the Servants of Antichrist, (as your forwardest professors & preachers instantly affirme) therefore ther ordination is Antichristian, and so your ministery is false in the entrance: but Secondly, I deny it to be true which you affirme for ordination by procedent Elders: For I have proved vnto you by many vndeniable reasons that the whole ministeriall powre of Christ is given to the body of the Church, whereby, as in the first constituting of Churches, so in the rising of Churches from Antichristianisme, the body hath powre to al the Holy ordinances of Christ for ther mutual edification to life & Salvation, whereof the true ministery is a principal. & therefor the Church hath powre to enjoy the true ministery: & you confesse the Church wanting officers hath powre to elect her officers, which is the principal, Act. 6. & 14. & why not to approve & ordeyne which are but the inferior & lesse principal? Further, you may read Act. 1, that before ther were any Apostles actually in office, the Church did chose Mathias into the rome of Iudas, & that by a commō consent: wherfor this first exception of yours is nothing.

Your Second exception is as weake: that seing a faulty entrance into mariage which is one ordinance of God, doth not disanul it, why should a faulty entrance into the ministery disanul it? I say the violating of accidental circumstances through ignorance shall not disanul any of Gods ordinances: For then their should be no true having of any ordinance of God whatsoever: Seing it is impossible wee should perfectly & strictly keep all & every circumstance therto apertey ning: but the wilful breach of essential parts of the ordinance doth corrupt the ordinance & make it false: as for example: The matter or forme being false, the ordinance cannot possible be true: A man marieth a mayde that is 6. yeer old: or a woman marieth an Evnuch: the mariage is false, for the matter is false: A man taketh a woman not as his wife, but as a concubine, as the yonger brethren the gētlemen of Venice doe, this is no true mariage, bicause it wanteth the true forme of mariage: so your Churches assume them ministers, suppose they be the true pastors described in the word, as I am perswaded your Puritanes so endevour, I say bicause your churches or Ecclesiastical assemblies are false, your ministery is not true: For a true Minister & a false Church cannot mary together: Further, if your Church & ministery were true, yet if you should be presented by a Patron, ordeyned by a Prelate, inducted by an Archdeacon, contrary to the wil of the Church, the mariage is false, bicause the calling is false: So then you see Mr. Ber. how litle your similies help you wherein notwithstanding you by your disciples are thought Specialy to excel, and to have the prehemenence over your fellow Preists.

And heer you bring a flourish out of the 10. of Iohn to prove your ministers true ministers: what Mr. Bern in good sooth doe you plead this for all your Ministers of England? Speak plainly & double not with God & man: doe you in your conscience think that al the ministers of England, evē your dumb Preists (whome you have excluded by your covenant) your grosse nonresidents & idle bellyes the Cathedral or Collegiate Preists, your double benificed men, that al these & every one of them doe enter in by the dore? have

entrance

entrance by the portors opening, know their sheep by name, lead thē by ſound doctrine & holy life ſave many & deſtroy none? Speak plainly Mr. Ber. to this point, & ſeek no ſhifts: & yet theſe are the only men alowed by Law in your miniſtery: For be he never ſo dumb, idle, non reſident, wicked, yet if he ſubſcribe weare the geere, & do read the Service book, & wil do homage to his Spiritual Lords & their Courts, if he be amicus curiæ, if he be conformable & obedient al is wel: is not this even ſo? this you know in your conſcience Mr. Bern. & therfor pag. 143. Lin. 7. 8. you ſpeake warily: you ſay: The properties of a true Shepheard agree wel with Miniſters in England: you dare not ſay with al the Miniſters of England. Therefore by your owne conſcience al the Miniſters of England are not true Shepheards: your Lords the Prelates wil con you litle thank for this: but let vs exclude your dumb Preiſts, idle bellyes, and al the rable of the conformiſts if you wil, which are 9. parts of 10. (and then I think you are excluded your ſelf among them:) I wil plead only againſt the beſt miniſter that ſtandeth by Law in your aſſemblies: 1. he entereth not in by the dore, ſeing the dore is only in the Sheepfold, that is in the true Church: & ſeing you are a Falſe Church (as is proved) your dore cannot be true. 2. The porter (that is as you ſay Gods Spirit: but I think rather the porter to be the watchman, that is the whole Church, Mat. 13. 33–37.) he openeth not to you, for you convert none to the true viſible Faith of the new Teſtament, or if you did, it doth not prove your true Paſtorship, ſeing Shepheards do not make sheep, but feed them: it should only prove that you are Spiritual Fathers that convert men which private perſons doe as you have heard, 3. he doth not know them nor is knowne of his Sheep: For of 300. perhaps he wil not acknowledg above 30. to be sheep, the reſt he thinketh goates, & the goates wil not acknowledg him as Shepheard, but hate & fly from him. 4. he doth not lead them by ſound doctryne to perfection, but by Falſe doctryne perverteth them from the truth, which blaſphemouſly he proclaymeth dayly in his pulpit to be Browniſme, Schiſme, Hereſy, &c. 5. he doth not lead them by Godly life, for if the cheef part of Godlines be the true worship of God, how doth he lead them in Godlines, that leadeth them vp & downe in your Falſe Church, Miniſtery, VVorship, & Government, blindfold like the men of Sodom that ſought Lots dore: Therefore I dare in the true feare of the Lord cal the beſt of you al a Spiritual theef, & a robber, yea a VVolf that cometh to kil, rob, and deſtroy: not that you ſo entend to doe: or that you do ſo wilfully, (& yet I would have you Mr. Bern. Look wel to your ſelf, for I dare not cleare you from ſinninge againſt your conſcience, who have acknowledged the truth:) but for that you̅ do ſo indeed, & by neceſſary conſequent: For ſeing you are in a Falſe Church, & Miniſtery, and vſe a Falſe worship, & ſubmit to a Falſe Government, you muſt needes by defending al this Falſehood & teaching it to others, & perſwading them to the obedience therof, perſwade them to al theſe abhominations of Antichriſt, & ſo do rob them, kil them, & raven them, like wolves, theeves, & robbers: For men may rob, kil, & deſtroy ignorantly, as Paul did when he was a Phariſee, as I my ſelf did when I was one of your Preiſts, & as many do in popery, except you wil ſay that they al do ſinne againſt their conſcience, Act. 3. 17. 1. Tim. 1. 13.

And heer you have a fling at our miniſters, & wil needes have them no Lawful miniſters: you dare not ſay falſe: & this you endevour to prove bicauſe that we are not made Miniſters by Succeſſive ordination.

First, Mr. Be. I tel you bicause of your importunity in this particular of ordination by Succession that if it must needes be (which we deny vtterly) that we have it, if you have it, for we were made Preists by your prelates: why then do you condemne our ministery say you? why do you condemne the ministery of the Church of Rome say I? For if you may have a true ministery, & yet condemne the ministers of the Church of Rome, from whence yours came: then may we have a true ministery, & yet condemne your ministery, whence ours come in: this I speake, not for that I plead it, but to stop your mouth: For I vtterly renounce your orders which I had from Wickā prelate of Lincolne, when I was chosen Fellow of Christs College in Cambridg: & I receaved & doe retayne my ministery from that particular Church wherof I am Pastor: which hath the whole powre of Christ ministeriall delegated to her from Christ her Husband, when he contracted with her.

Secondly, you neither can nor do prove Succession in the new Testament: For that which you alledg for the Succession of the old Testament, I say it was typical, & is abolished by Christ. For do you think this is a good argument: one Preist begat another in the old Testament, therfor one minister must ordeine another in the new Testament: why may you not plead after this manner: Therfor one Preist may beget another Preist in the new Testament: & whereas you say that Preists did consecrate preists, which consecration was ther ordination, I deny it vtterly, & I prove the contrary, that during the captivity of Babilon ther were many priests borne & none consecrated, only for their admission in to the preists office it was requisite that they should shew their Genealogie, Nehe. 7. 64, 65. but their ordination was their generation or byrth: though I deny not but when they entered into the performance of their office ther were some rites performed which was no part of their ordination: but I would know of you what is ordination: is it any thing but the declaring of the partie elected & approved to be in office, by prayer for him & a charg given vnto him? can none do this but a precedent officer? Againe, for the old Testament I say, God created the first Preist, viz: Adam, then til Aaron men begat Preists, for the eldest in the Family were the Preists: Moses who was the yonger brother & no preist ordeined Aaron & his Sonnes: after that Preists begat preists til Christs tyme: then Christ appointed officers in the Church: Apostles made Evangelists, Evangelists & Apostles ordeyned Bbs. & Deacons: al this I confesse Mr. Ber. what is this to Succession in the new Testament? I shew you plainly that the Church Elected Mathias, ther being yet no Apostles, Act. 1. ther being Apostles the Church elected Deacons, Act. 6. & Elders, Act. 14. & seing they performed election which is the contract, why may they not performe all? For ordination is nothing in respect of Election, as you may see in al Societyes & corporations whatsoever: The contract which is the mutual consent of a man & woman for mariage maketh man and wife before God Election which is the mutual consent of the pastor & his Flock, maketh a man pastor of his Flock: So that in this particular Mr. Bern. you show your wilfullnes and blindnes asmuch as in any thing in your book, although I doubt not, but it is the best that can be pleaded for Antichrist: & thus much for the second part of this Section.

The third part of this Section is, that your worship is a false worship wherin, as I have dealt in the two former points, so wil I deale in this, viz, first prove the position. Secondly answer your cavils.

To prove your worship a false worship I vse these Arguments following.

First Argument.

The true worship of the L. cannot possiblie be offered vp in a false Church.

The Ecclesiastical assemblies of England are false Churches.

Ergo. The worship offered vnto the L. in those Ecclesiasticall assemblies is a false worship.

The ground of this argument is this, that al the Ecclesiastical actions performed by a false Church are stayned with the false constitution of the church: For God wil not have every communion of men worship him, but he wilbe worshipped by such a company of people as he hath described in his new Testament: & as in the old Testament no man or company of men might worship or be accepted visibly, but such as were circumcized, Gen. 17.14. Exod. 12.48. Deut. 23.1–4. Act. 21.28. 2. King. 17.25–28. Ioh. 4.22. So in the new Testament no man or communion of men visiblie can be accepted of the L. but such as are described in the new Testament, viz. men Seperated from al the abhominations of Antichrist, 2. Cor. 6.17. & gathered into the name of Christ Iesus, Mat. 18.20. & being made Disciples have receaved baptisme whereby they are counited into Christ, Mat. 28.19. If any communion of men otherwise constituted (viz: men not Seperated, not gathered together, not gathered into Christs name, not made Disciples, not baptized truely with the baptisme of the new Testament,) if any such company of men do worship God ther worship is not accepted of God: but as the L. sent Lyons among the Samaritanes for persuming to worship him in the land of Israel, they being an vncircumcized cõpany, 2. King. 17.24.25. & as the L. punished the vagabond Iewes, exorcists by the violence of an evil Spirit, for naming the L. Iesus being an vnbeleeving & vnbaptized company, Act. 19.13–17. even so wil the L. be avenged on al them that joyning together to worship God, have not Seperated themselves, or calling vppon the name of the Lord, do not depart frõ iniquity, 2. Cor. 6.17. 2. Tim. 2.19. neither wil it serve to say that the worship is true bicause it is true conceaved prayer, or true preaching, or thanksgiving: For true worship must be defined, not only in the matter, but cheefly in the forme: For otherwise among the Antichristian papists & Heretiques ther is true conceaved prayer, preaching & thãks giving. & els in the old Testament ther was true Sacrificing among the Babylonians whẽ they Sacrificed an oxe to the God of Israel, Dan. 6.25.26. whereas it was manifested that no Sacrifice could be accepted that was offered with straunge fire, Levit. 10.1.2. & therefor the Sacrifices of the Babylonians must needes be abhominable, though the matter was true, bicause the forme which cheefly consisted in the fire was false: So though the matter of the worship of the new Testament be true, viz: conceaved prayer, preaching, praising God, yet bicause it proceedeth not from the true fire which is alwayes living vppon the Altar, Levit. 6.9–13. at Ierusalem, that is, in the true Church and Temple of God, bicause it is not inflamed by the true Spirit of Christ, the true visible annoynting which is only in the true body the true Church, (Ephes. 4.4. For there is one body and one Spirit.) Therefore the worship is not true worship visibly: what it

may be inuisibly I dispute not : nor doe not censure at all, but leave to the Lord, and to every conscience.

The Second Argument.

The worship that is offered vp vnto the L. by a false Ministerie, is a false worship, & cā not visibly be judged true or accepted.

The worship of the Ecclesiastical assemblies of England is offered vp by a false ministery: as hath been proved already.

Ergo: the worship of the Ecclesiastical assemblies of England is a false worship, & cannot visibly be judged true or accepted.

The ground of this Argument is the same with the former: wherefore as in the old Testament the worship that was performed in Israel by the Preists of Ieroboams deviſing which were not of the Linage & genealogie of Aaron was a false worship, & could not be accepted visibly, or be judged as accepted judging by the rules of the word. 1. King. 12. 31–33. and as the incēse which Azariah the King of Iudah would have offered, could not be accepted or so judged, bicause it was not offered by the true Preists the Sonnes of Aaron, 2. Chron. 26. 16–22. and the King was punished with Leprosy for his presumption: So al the worship which is offered vp vnto the Lord by a false ministery, is visibly to be judged abhominable, bicause Christ only offereth vp to his Father the worship of the worshippers which his new Testament hath described & no other, Rev. 8. 3 4. cōpared with Revel. 5. 8–10. & 11. 1. stil let it be remembred that I dispute not, nor censure not, the invisible things of the Lord.

The third Argument.

Iewish, that is literal, stinted, impoſed book-worship is false worship.

The worship of the Ecclesiastical assemblies of England is Iewish, that is literal, stinted, impoſed, book-worship.

Ergo, the worship of the Ecclesiastical assemblies of England is a false worship.

The ground of this argument is the Analogie and proportion which ther is betwixt the type and the truth, the shadow and the substance, the lettre and the Spirit, the Old Testament with the ordinances therof, & the new Testament with the ordinances there of. For seing the old Testament was a type of the new, therfor the Church, ministery, worship, & government of the old Testament were types of the Church, ministery, worship, & government of the new Testament, therfor the worship of the old testamēt being literal beginning in the lettre (as was carnal circumcision Rom. 2. 29.) did type forth the worship of the new Testament to beginne in the Spirit, Ioh. 4. 23. 24. For the Lettre was a type of the Spirit, Col. 2. 17. Seing therfor that Reading the Law was a typical ordinance of the old Testament, & therfor literal, stinted, manifesting the letter, & book-worship, it followeth that it is now abolished by Christ, & the thing signified by the literal Reading is now to be retayned in the new testament, which is, vttering matter out of the hart, called the manifestation of the Spirit, the demonstration of the Spirit, the ministring of the Spirit, & the like: by which phrases of Speech the Holy Ghost would teach vs, that

seing

seing we are set at liberty from the bondage of the law which was a Schoolmr. to leade to Christ, weare not therfor againe to be intangled with the yoke of bondage in any thing, no not in this matter of stinted, literal, book worship which is flat Iudaisme: but we being placed in the liberty of the Spirit, are to vse our gifts in Gods worship, as the spirit giveth vtterance, as we see the Apostles practised vppon the day of Penecost, when the promise of the Spirit was fulfilled vppon them, & as we see the Church of Corinth practised, 1. Cor. 14. 15. 16. 26. & 12. 7—11. He that desireth to know further of this particular of book-worship let him read the book lately published intituled: The differences of the Churches of the Seperation wher this point is largely discussed, which if it be the truth I desire may be embraced, if not. I require an answer of them to whom it is specially directed: to conclude this first point, Mr. Bern. seing your VVorship for the most part is book—worship, I conclude it to bee Iewish, and so false VVorship.

Now I come to answer your cavils which are conteyned pag. 146—151.

First, you referre vs to the treatise in the end of your book, & I referre you for answer partly to Mr. Ains. partly to the book intituled the differences of the Churches of the Seperation. For I doe acknowledg that in the Old Testament, Psalmes, Prayers, & Prophecies were read out of a book. & yet further I answer three things: 1. that it will not follow that seing it was so in the old Testament, therfor it must be so in the new: nay contrary: it was so in the old Testament, therefore it must not be so in the new: This is the true manner of reasoning: or thus: In the Old Testament they had Psalmes, Prophecyes, Prayers, read out of a book, which was the Type, the manifestation of the Lettre. Therefore in the new Testament, wee must have Psalmes, Prophecyes, Prayers, brought out of the hart, which is the Spiritual book of the New Testament, wherein the Lord doth write his Lawes, Heb. 8. 10. which is the truth, the manifestation of the Spirit, 2. it will not follow that if it were granted that reading the Prayers, Prophecyes, & Psalmes of Scripture out of the Originall tongs the Hebrue and Greek, were lawfull, that therefore the reading of the Apocrypha translations which are the workes of men is Lawful: For theone is interpretation of a Language or Tong, that is the vttering of matter from the knowledg of the Tongs and the gift of interpreting: the other is reading wordes out of a book, which a child of eight yeeres old may doe. 3. neither will it follow that if it were found lawfull to read the English translation of the Scriptures, therefore it shalbe lawful to read your English Masse-book, your book of Homilies, and Articles your book of Canons: For then why may you not read also Mr. Perkins vppon the Creed, Henry Smyths Sermons, or any other good Catechisme, Commentary, or Sermon book?

Secondly, you prove your worship true by two reasons, 1. Say you, you worship no False God. 2. you worship the true God with no False worship: For you preach the true word, administer the true Sacraments, pray such prayers as are agreeable to the Scripture, & the forme of prayer taught by Christ: & if any things els be prescribed, it is not imposed as worship: Or if it were prescribed as a part of worship, it doth not therefore follow that all the worship is False: well: I answer: That Israell in Ieroboams tyme and after, and when Aaron made the Calfe, did not wor-

worship a false God, & yet their worship was false: So may your worship be false though you worship the true God that hath revealed himself in the old Testament: but their worship is not true by your owne confession: therfor your consequent is not good that seing you worship the true God, your worship must needes be true: if the meanes wher by you worship be a false meanes devised by the wit of a man & not taught in the word of God, I say your worship is false: & so that place of Mat. 15. 1. importeth that whosoever worshippeth God by any invented meanes, taught by mans precept worshippeth God invayne: Such is an image as the second commaundement teacheth: now the meanes of your worship are false, as first your false Church which is an Idol. 2. your stinted devised, impoled, literal servicebook, which is an Idol, 3. your false Christ which is not your King, Preist, & Prophet, which is one of our Idols: For though you truly beleeve concerning his person, yet your Faith is false, & your doctryne false concerning his offices & mediation: & therfor these meanes of your worship being false meanes, they must needes be false worship: therfor, seing your doctryne is much of it false: your communiō false: your worship stinted & bookworship: it followeth that your word is not the true word, your Sacraments & the signes of your false Faith & communion are not true: your prayers are not true: & whereas you plead that other things besides the word, Sacrament, & prayer, are not imposed as worship, I answer: what doe they then in your worship? wil you mingle that which is no worshis, & worship together? either they are worship, or els let them be cast out of your worship: & further, whereas you alledg that though some parts of your worship be false, yet al shal not be false, I grant it, if your Church were true, & your ministery true: but seing your Church & ministery be false, therfor though you do preach the true word, & administer the true Sacraments, & pray true prayers, yet they can not be true worship offered vp in a false Church, by a false ministery, for the falsehood of the Church & ministery doth essentially corupt the worship: if al that is set vppon the table be either poisō, or poysoned meate, I say such is your worship: For death is in your worship, as Coloquintida was in the pot: So that you see the distinction of true & false doth most properly aperteyne to your worship: as it doth also to your ministery & Church, as hath been shewed.

In the next place you declare vnto vs out of Philip Mornæus the order of the worship of the old Testament, & out of the Scripture the parts of the worship of the new Testament, & out of Iustinus Martyr the order of worship in his tymes, which I wil not contradict, & yet I plead, that seing your Church is false, your ministery false, your servicebook a false meanes of worship, therfor though al that you alledg were true, it doth not follow that your worship is true: & wheras you plead that reading, Col. 4. 16. is cōmaunded as a part of worship, I wish you to read the book intituled the differences of the Churches of the Seperation, & you shall have your answer: and thus much for this Section.

The eleventh Section.

The next position is your third, which is this, viz.

3. In maintaining that it is not lawful to heare any ministers amongst vs whatsoever they be, nor to joyne in prayer with such as feare God among vs: I for my part hold

both vnlawful : bicause your ministers are false ministers : & your people of false Churches : Now how can wee who are the Church and body of Christ, have any Spirituall communion with you, who are the ministers and subjects of Antichrist. 2. corinth. 6. 14–16.

But heer you would needes have vs beleeve that ther be many that feare God among you. & that they are particularly known vnto vs: for my part I do beleeve generaly that God hath his people in Babylon, & even among you who are Babel that is confusion: & I do also beleeve that those who are miscalled by the name of Puritanes, are the most likely to be Gods people : but to say, certainly this or that Puritane hath faith or feareth God, I cannot doe by any warrant out of the word of God that I see. For, know you that ther is only one true forme of a visible Church, Eph. 4. ther is one body: in this body ther is one only true faith, for the Apostle saith the faith is one: but none of you al are mẽbers of this body which is a communion of faithful men Seperated from al vncleanes, & walking in the obedience of al Gods ordinances: & therefor none of you al are of the true faith which is found only in the true body.

You shal see Mr. Be. how many things I chardg you al with.

1. You are mingled with al the abhominable people of the land cõtrary to these scriptures. 2. Cor. 6. 17. Apoc. 18. 4.

2. You cal God Father jointly with al the people of the Land who are brethrẽ of you & members of the same Church with you: with is vntrue if you take your selves to be faithful: For they are of their Father the Devil.

3. You make Christ a Mediator to you al in common with al the profane people of the land, which is contrary to Apoc. 8. 2. Ioh. 17. 9.

4. You make al the wicked people of the land members of Christ, & members of your selves, in the seales of the covenant, if you challendg your selves to be Faithful : which is contrary to 1. Cor. 6. 15. & 10. 16. 17.

5. You refuse Christs Testament & his Kingdome, & will not have him to raigne over you in his owne Offices & Lawes: which is contrary to these places. Luk. 19. 27. Apoc. 14. 9–11.

6. You vtterly reject the censures of admonition in the thre degrees therof contrary to Mat. 18. 15–17. Heb. 10. 24. 25.

7. You suffer your selves (if you challendg to be Gods people) to be deprived & robbed of the powre of Christ, to chose your own officers contrary to Act. 6. 5. & 14. 23. 1. tim. 3. toto. & 5. 21. & 6. 13. 14.

8. You reject the truth, we by our testimony offer vnto you, yea you persecute it by slaunders, by lyes, by raylings, though many of you have been enlightened by it : how then can we account you faithful certainly: but we must certainly know thẽ to be Faithful with whome we pray: For whatsoever is not of Faith is sinne: I pray you misconstrue me not: For although I dare not say you have Faith of a certainty, yet I hope wel of many of you in particular : but to tel you plainly I hope better of many that never knew this truth then of you & some of your Disciples whome I know by their owne confession to have beẽ inlightened with it, & yet now oppose against it: look to your selves, your estate is fearful: if our gospel be hid saith the Apostle, it is hid to them that perish, 2. cor. 4. 3. & when certaine were hardened & disobedient speaking evil of the way before the

multitude

multitude (as you doe) Paul departed from them, & Seperated the Disciples, Act. 19. 9. & so doe wee to you, and therefore our practise is warrantable: Therefore consider these things that I write, for I protestie before the Lord that this truth which wee testifie vnto you is as cleer and evident vnto vs as the noone day: and observe it well that those among you that have been enlightened with it, and now quench it, shall grow from evill to worse, and shal have Gods hand out against them, so as every man shal say the Lord is avenged of them, except they returne againe: and so I leave this point.

Paralleles, Censures, Observations, aperteyning to the eleventh Section.

Mr. Bern. Sep. Schis. pag. 152. Saith that those men have lost the feeling of former grace & all true charity, that say thus, viz: That they cannot say certainly, by any warrant out of Gods word, that any of vs hath eyther Faith or feare of God: & he nameth Mr. Smyth in the margent.

Againe, pag. 58. he writeth thus, viz: one of them writeth that certainly he cannot by the word be perswaded that any of vs hath eyther true Faith or feare of God: naming Mr. Smyth in the margent.

I write in this Section thus: that particularly, & certainly, I cannot say by any warrant of Gods word that I see, that this or that person hath Faith, & feare of God among you: yet I say also: That I verely beleeve generally that God hath his people among you, & that they are in al likely hood the persons that are miscalled Puritanes:

Heer I wish the conscionable reader to consider Mr. Bern. evil dealing whither ignorátly or maliciously I know not: I speake generally & specially: Generally I doe certainly beleeve that the Lord hath his people in England: Specially I say certainly & particularly, I know not who they be: yet in likely hood they are the Puritanes so called: now Mr. Bern. to make the Lords truth odious, & his owne part good, perverteth this speech of myne in 3. particulars, 1. he leaveth out the good that I say, viz: that I certainly beleeve Gods people to be in the Lād, & that in likely hood they are the Puritanes, 2. in his speach he leaveth out this word particularly knowne to mee, 3. he in one of his speeches, viz: pa. 19. transporteth the word, Certainly, to the beginning of the Sentence, as if I were certainly perswaded that none of the Land feated God or had Faith: I beseech the Gentle Reader to marke his fraud & evil dealing, & so to trust him according to his desert, as also to consider what I say, & therefore to read the beginning of this Section where my words are manifest: al that I entend is this: That visibly, certainly, & particularly I cannot say any one to have Faith or feare of God in the Churches of England, which are False Churches: but generally, certainly, & invisibly, I beleeve ther are thousands, viz: a remnant according to the Election of grace: See for this Rom. 11. 3. 4. compared with 1. King 19. 10. Revel. 18. 4. Mr. Bern. I wil not desire the Lord to reward you according to your workes as Paul did: but I desire the Lord to give you eyes to see, & a hart to acknowledg this your sinne, & I desire all men to take notice of Mr. Bern. deceiptfull dealing in this one particular, and accordingly to judg of the rest of his dealings.

Further,

Further, pag. 152. Mr. Bern. accounteth this one of our errors, to hold that None of the Ministers of England may be heard: and pag. 155. He reckeneth this as another of our errors, to defend it to be vnlawfull to joyne in prayer with any of the assemblies.

Seing the assemblies Ecclesiastical are false Churches, and the members of the assemblies members of false Churches, how can the members of true Churches have communion with them in that estate and standing. For Christ and Antichrist, the members of Christ, and the members of the strumpet cannot bee mingled together, and as it is impossible that oyle & water should mingle, so cannot the body of Christ and Antichrist the members of the one body and of the other be made one: Brasse, Iron, Silver, Gold, cannot possibly be mingled with clay or earth: No more can the members of the true Church, and the members of the false Church: but in al the parts of Spirituall communion, as prayer, prophecy, praysing God, the Sacraments, the persons that partake in them are commingled, & make one body. 1. Cor. 5. 9. 11. 2. Thes. 3. 14. 1. Cor. 10. 15. 17 & 2. Cor. 6. 14–18. Therfor whosoever shal mingle with false ministers or members of false Churches therin offer as shameful indignity to Christ, as it is to take the members of Christ, & make them the members of an harlot. 1. Cor. 6. 17.

And heer Mr. Bern. pag. 153–156. indevoureth to prove it, 1. Lawfull to heare their Ministers, 2. to be vnlawfull to heare vs, 3. to be lawfull to pray with them that are Faithful among them: For the first you say, who ever heard, that to heare the word should be a sinne? yes: I have heard it in these places of Scripture, Deut. 13. 3 Math. 7. 15. 1. Timoth. 6. 3–5. & 2. 3. 5–6. againe you say: you have converted by the word, go: you may bee heard: I deny that ever you converted men visibly to the Faith of the New Testament, I regard not what you doe invisibly, for I cannot see it nor know it: what say you to them that convert in popery, shal they be heard? or doe you think they convert none invisibly? Visibly I am assured they convert not: the like I say of you. Further you plead that the Scripture commaundeth to heare the word, pronounceth them blessed that heare it, and maketh it a marke of Gods Child so to doe: I grant it, if it be preached in the Lords true ordinance, els men are forbidden to heare it, pronounced accursed that heare it, and are marked for the Servants of Antichrist for so doeing, Revellat. 14. 9–11. Moreover you say, Christ forbiddeth not to heare the Scribes and Pharisees: true, for they were members of the true Church of the Old Testament, and their communion Typical was not polluted by Typicall vncleannes for ought that is mentioned to my knowledg: but you say Paull rejoyced that Christ was preached, though of contention & with a purpose to encrease his afflictions: Well: Paull rejoyced not that false Ministers in false Churches preached Christ, or that Christians heard them so doe: neyther doth Paull speak of visible sinnes, but of invisible affections, which he by the Spirit discerned to bee in the Teachers, even as Peter discerned Ananias and Sapphyras dissembling: And what is this to your purpose who are both false Ministers in false Churches, & Antichristian convinced Heretiques, except you can and doe make answer, which when you have done, then, &c.

For the Second, you say wee are not to bee heard, bicause (as Brownists) wee speake our owne fantasies, & visions of our owne harts, and are obstinate:

Wel Mr. Bern. I ſay no more for this point, but this, that every Godly mynded man give ſentence whither you or wee have the truth: the tyme wil come when ſecret things will come to light: & your ſelves doe approve al that wee profeſſe in ſubſtance except the Seperation: the Lord judg betwixt you & vs: you ſay againe, that wee convert none but are our ſelves converted by you: I ſay al that come from you to vs are by vs converted to the truth from your errors & falſe wayes, & you doe not convert one man viſibly to the faith: Beſides I demaund when you Seperated from Rome, who converted you from Rome? Finally, wee condemne no man among you, only wee declare what you are viſibly in the account of the Scriptures, by reaſon of your falſe Church, & ſtanding: & they that ſee the truth to be the truth & yeeld not to it woe be vnto them: & take heed you be not of them who have ſeen it to be the truth, & have confeſſed it ſo to be, & yet write your bookes againſt it: if it be ſo, woe be vnto you from the Lord: I ſay from the Lord except you repent you ſhal grow worſe and worſe: as for them that ſinne through ignorance, their is a Sacrifice for their ſinnes: Lett willfull ſcorners looke to them ſelves.

For the third, you ſay, that if wee hold you the children of God wee may pray with you: For ſo Chriſt hath taught vs to ſay our Father: Well: I deny not but thoſe among you that apertayne to the Lords Election have God for their Father, but I ſay they are in viſible, vnknowne to vs certainly & particularly, therefore wee cannot have viſible communion with them: for whatſoever is not of faith is ſinne: I may have viſible communion with one that is a reprobate in the Lords account, as Peter had with Iudas: & I may not have viſible communion with one that is Elect in the Lords inviſible Electiō, becauſe he is not viſibly faithful to me, as namely with thouſands of you in the aſſemblies, becauſe I cannot poſſibly know them certainly, & particularly.

The twelfth Section.

The next particular of yours is the thirteenth in nomber, viz

13. That a company truly fearing God if any open wicked joyne with them, are not capable to chooſe them a miniſter over them: which is a truth, though you hold it error: I maniteſt it in this manner.

Firſt, you cannot approve to vs certainly that you truly feare God.

Secondly, you cannot convince that they who ſuffer wicked men in communiō with them truly doe feare God: becauſe they live in confuſion with the wicked from whome they ought to be Seperated: & that therfor in that confuſion & eſtate they have no title to chooſe them a miniſter.

Thirdly, let it be graunted for diſputation ſake that ſome fearing God doe conſent with open wicked in chooſing a miniſter, I ſay that Miniſter ſo chooſen by the good & bad is no true Miniſter: For that mixt people are not the true Church: Seing the holy Ghoſt teſtifyeth, 2. Cor. 6. 17. that God wil receave only thoſe that are ſeperated to be his people: & that ſeing thoſe ſuppoſed faithful have the Spirit of God, & the open wicked have the Spirit of Satan, they cannot poſſibie combine together, except you wil ſay that the holy Spiritt and Sathan can combine: ſeing then thoſe contrary perſons cannot conjoyne how can they in common chooſe them a miniſter, or if they doe how is he a true Miniſter?

ſter? ſeing they that chooſe him are not a true Church: I pray you Mr. Ber. in your answer diſſolve vs this knot, if you can, that we way receave inſtruction.

Paralleles, Censures, Obſervations, aperteyning to the twelfth Section.

Mr. Ber. Sep. Schiſme, pag. 151. Saith that this is one of our errors to hold: That our congregations as they ſtand, are all & every of them vncapable before God to chuſe thē Miniſters, though they deſire the meanes of Salvation,

In the beginning of this Section, I ſay, that a company truly fearing God, if any open wicked joyne with them, are not capable to chooſe them a miniſter over them: & afterward in the end of the Section I ſay, ſuch a mixt company are not a true Church, & a miniſter choſen by them is not a true miniſter.

Heer I deſire that it may be obſerved that I doe not deny, but men that are mixt may apoint one to preach the word vnto them: but that which I ſay, is, that a mixt company of good & bad is not a true Church: & that a man choſen by them to be their Miniſter, is not a true miniſter: If men deſire inſtruction I deny not, but they may appoint one to teach them, & that Magiſtrates in ther dominions may appoint men to preach the word to ther ſubjects for ther converſion, & that it is a lawful thing, for the people to heare ſuch men, & for men of gifts to preach to ſuch a people, this we ſee practiſed, Act. 13.42. & 17.19–21. & 28.30. & otherwiſe how is it poſſible that men ſhould be brought to the knowledg of the truth: & Mr. Ber. if you think that we deny the lawfulnes of this, you doe vs open wrong: & if his Matie. ſhould diſſolve the parish Eccleſiaſtical aſſemblies & the falſe miniſtery, & ſhould cōmaund men of knowledg & gifts to preach the word to his ſubjects, I doubt not, but al of vs would herein readily yeeld our ſelves to heare & learne the truth at any ſuch perſons, & our ſelves to teach the truth to ſuch a people: but to ſay that ſuch a people are true Churches, or ſuch preachers the true Paſtors of true viſible Churches that wee deny: & that you shal never be able to prove: but if after ſuch preaching by ſuch preachers the L. work with the people, ſo as that they gladly receave the word, repent, & beleeve, & deſire to walk in the truth, & therevppon do promiſe to the L. & each to other to walk in his wayes, this promiſe maketh them a true Church: & then if they choſe among them men able to lead & feed them, & appoint ſuch men to ſuch office, the men ſo choſen & apointed are the true Paſtors which the Scripture deſcribeth: but what is all this to your aſſemblies & Miniſters? who as yet have not caſt of the yoke of Antichriſtian bondage, whoſe communion & miniſtery is not diſſolved, but remayneth firme, the ſame in nature (though much bettered in degre) with the Romane aſſemblies Eccleſiaſtical: & whereas you in this particular object to vs, that two or three of vs Seperated from you, & gathered together into the new Teſtament of Chriſt, aſſume powre to make Miniſters, a practiſe (as you ſay) farre from plaine evidence of Scripture, or any practiſe of the Church theſe thouſand yeeres: I answer it is no mater for the practiſe of the Church theſe thouſand yeeres, for Gregory the great Bb. of Rome who lived a thouſād yeeres ſince, hoyſed vp Antichriſt into the higheſt exaltation againſt God & his Chriſt in a manner: & his Succeſſors eſpecially Boniface & ſome other have maintayned & enlarged that Antichriſtian Kingdom even to our dayes: & yet the miſtery

of iniquity is exalted in these particulars: wherfor this allegation of yours is nothing to the purpose, if you be a sound protestant: For if prescription of a thousand yeeres bee good in any thing, why not in al things? if not in al things then in nothing. And whereas you aledg that it is also far from plaine evidence of the Scripture, I answer the evidence is plaine to them that wil vnderstand: & I would know what is plaine evidence of Scripture: is not a true natural consequence plaine evidence? is not this plaine evidence, Math. 18. 20. whersoever two or three shalbe gathered together into my name, I wilbe in the midst among them? & this, 2. Corinth. 6. 17. bee yee Seperated, & I will receave you & bee your Father: & this. Gallat. 3. 16. the promises are made to Abraham and to his seed: So then they that are of Faith are blessed with Faithful Abraham. Gallat. 3. 9. If Christ wilbe present with two or three of his Disciples: If God will receave them that are Seperated, & bee their God: if the promises bee given to them that beleeve as Abraham beleeved: Then Christ is their Christ, God is their Father, the promises are theirs, and the ministery is theirs by plaine evidence, then they may assume the ministery & vse it as God hath appointed, But for this point read the seaventh Section, & the Paral. Censur. Observat. thereto apeiteyning.

The thirteenth Section.

The next point to be handled is your seaventh in nomber, viz.

That a minister may be made without Elders (ordinarily I meane) for extraordinary cousses are not now to be vsed for ought I see: this point you blame as error: Let vs see whether it be error or not.

I hold that a minister may be made without Elders: more plainly I say that when the Church wanteth Elders, the Church hath powre to Elect, approve & ordeyne her owne Elders, also: to elect, approve, & ordeine her owne Deacons both men & woemen: For if you remember what was before spoken to your fifth position, viz: that the church hath the powre of Christ in it self, viz: that it hath Christ, the covenant, & al the promises given to it being yet but few in nomber, & that the Church hath these things in true title & interest as her owne freehold: then you shal see what wil follow heryppon: nanely that the Church hath powre to receave in members & cast out members, to receave in her Officers & to discharge thē of office, the church hath powre to the preaching of the word to the administring of the seales of the covenant, to binding & losing, which workes she cannot do her self being many, therfor she appointeth fit persons therto, viz: such officers as Christ hath given to his Church, which are the Elders, stil notwithstanding reserving her powre to her self when occasion shalbe offered: these things are sufficiently proved already in answer to your fifth imputation: but you have some thing perhaps to say for ordination, that the Church hath not powre of it: then belike al the promises are not given to the Church, for if ordination be not given to the Church, then the ministery is not given to the Church, for it seemeth you make ordination a great part of the ministerie. but know for your learning that ordination doth give nothing at al to the Minister: For election is the verie essence & forme of the minister: for in election powre to administer is given to the officer elect: For when the Church choseth the minister, doth not the Church in effect say: we give the Elect, powre to administer the word, seales of the

covenant,

covenant, & censures in the behalf of the whole Church: & the minister Elect doth then actually possesse & assume that powre delegated vnto him by the Church: so when the Church choseth her Deacons doth she not in effect speake thus: we give you, c.d.e.f. powre to collect, & distribute the Churches Treasury, & to minister for the body & mẽbers of the Church in other generall services, helpful to the body & outward part: this is evident enough if you wil not be blind willfully: For as in matter of mariage, this is the very forme of mariage: I take the for my wife, & I take the for my husband: So in the matter of office this is the very forme therof: we take the for our Pastor: I take you for my flock: & so forth of the rest: now ordination is nothing but the publishing of the officers election with prayer made for him & admonition given to him to be faithful: The Church doth the former which is all in all even the very forme, the latter is but the lesser & an accident without which the officer may be a true officer: declare the contrarie to this if you can if not yeeld to the truth.

Ob. But you wil say the word mentioneth an Eldership which must ordeine, & Paul commandeth Titus to ordeyne Elders, Tit. 1.5. 1. Tim. 4.14.

Ans. 1. The place of Timothie compared with 2. Timoth, 1.6. yeeldeth this sence, that Timothie by the exercise of prophecy wherein he was trayned, & by the imposition of the Apostles handes whereby the extraordinary gifts of tongs & prophecy were then vsually conferred, had an excellent grace (so the word is in the originall) conferred vppon him.

But let it be granted that Timothie had a ministerie conferred vnto him, surely it must needes be the office of an Evangelist, & what is that to an ordinary Elders office: Paull only & the Apostles could create Evangelists.

Further let it be yeelded you that Timothie was made a Bishop of Ephesus by the Eldership of Ephesus, the Eldership in that action did nothing but that which the Church appointed them to, & for the effecting wherof they had powre & authority from the Church who is the Fountaine of al the powre that any officer hath.

Ans. 2. To the place of Titus I thus answer, that Titus ther is not commaunded to ordeyne ministers, but to constitute Elders: For the word is not to ordeyne, or to lay on hands, but to constitute: if you vnderstand the Greek tongue you wil acknowledg that I say to be true: now to constitute an Elder signifieth Election, approbation, & ordinatiõ: not ordination only as the objection importeth: but you know, or els you are a sworne slave to the Prelates, that the Church hath powre to Elect & approve her Elders: yet Titus is heer commaunded to doe it: whence wee must needes conclude that Titus only should teach & direct the Churches in constituting of her Elders according to the Apostolique institution: which what it was Titus being an Evangelist & wel acquainted with the Apostles course, could wel tel: & this must needes be the sence of this place, except you have any thing to say against it, which we pray you let vs heer if ther be any thing: you seeme in this point to distinguish the calling of Elders, as if ther were two manners or formes of calling Elders ordinary & extraordinary: I know no such thing, & therfore I leave that till I see it expounded.

Paralleles, Censures, Observations, apertey-
ning to the thirteenth Section.

Al this thirteenth Section hath for the subject matter of it the ordination or making of ministers, & the question of it is this, viz: whither a company of faithful people gathered into the name of Christ by the voluntary covenant of the new Testament, have not powre of themselves to create their owne Pastors, & Deacons : Although that which hath been spoken concerning the seaventh Section may fully & sufficiently satisfie al this doubt: yet I thought meet to add certaine argumẽts of plaine evidence for the further declaration hereof that al scruples & shifts may be taken away.

The first Argument.

They which have powre to enter into, & to assume the New Testament , have also powre to assume al the ordinances of the new Testament, & so by necessary consequent the ministery.

Two or three faithful people have powre to enter into, & to assume the new Testament of Christ:

Ergo: two or thre faithful people have powre to assume al the ordinances of the new Testament, & therfor the ministery.

The Minor only is doubtful which may thus be confirmed, Gal. 3. 14–16. wher the Apostle saith plainly that the promises were made to Abraham & his seed, viz : to the Faithful, vs. 16 that the blessing of Abraham came vppon the beleeving gentils: vs. 14. & that these promises & blessing is the covenant or new Testament; vs. 15. wherevppon it followeth that seing the Faithful have the blessing, the promises, the new Testament, ther for they have the powre of enjoying the ministery: For the ministery is one part or ordinance of the new Testament.

The second Argument.

They that have Christ & with Christ all things els: they that have al things apertayning to life & Godlines: they that have the promise of this life & of the life to come have the powre to assume the ministery, for that is a part of Godlines.

But the Faithful, be they but two or thre, have with Christ al things els, Rom. 8. 32. have the promise of life & Godlines, 2. Pet. 1. 3. have the promise of this life, & of the life to come, 1. Timoth. 4. 8.

Ergo : The Faythfull though but two or three have powre to assume the Ministery.

The third Argument.

They who have powre to examine, & elect their Officers have also powre to pray for them, & to commaund them to minister, which is ordination.

But the Scripture teacheth plainly that the Faithfull have powre to Elect and choose their owne Officers : as Deacons, Act. 6. one to bee an Apostle, Act. 1. 26. Elders, Act. 14. also to approve them : Act. 6. 3. 1. Timoth. 3. 10. and you confesse no lesse your self.

Ergo:

Ergo: the Scripture teacheth plainly, (& you by consequent grant indeed, though you deny in wordes) that the Faithful have powre to pray for their officers Elect, & to commaund them to administer: & that is ordination,

The Fourth Argument.

They that have powre to make a Church, have powre to make a minister or ministers: For they that can doe the greater, can do the lesse.

Two or thre Faithful people have powre to make a Church.

Ergo two or thre Faithful people have powre to make ministers.

The reason of this argument is, for that the Church is the body of Christ, the Spowse of Christ, & the ministery is but one part of the body, one Servant of the Spowse, one of the ornaments of the Church.

The Minor is plaine: For two or three Faithful people have Christ Iesus, have the promises, have the holy things of David, which are Faithful, have the blessing of Abraham, being Abrahams seed. & furthermore the Apostle, Heb 8. 10–12. expounding what the new Testament is teacheth that they that have the Lawes of the Lord put in their mindes, & written in their harts, are the people of God, & have God for their God, & so are the Church of the new Testament: Mr Bern. this point is cleerer then can be denyed, & al the world can never be able to overthrow it: the vnderstanding & feeling whereof I do hartily wish vnto your soule, & to al the vpright harted of the Land,

The Fifth Argument.

They that are the true matter of the Church of the new Testament, shallbe invested with the true forme of the new Testament: they that have true matter & forme, have the true property which ariseth from the vnion of matter & forme, that is Christs ministerial powre to assume al the meanes of their edification to Salvation: & so by consequent the ministery.

Two or thre Faithful people are the true matter of the true Church of the new Testament: & therfor have the true forme or covenant of the new Testament induced vpon them: & so being a Church subsisting of true matter & forme, have the true property arising from the vnion of the matter & forme, viz: the powre of our L. Iesus Christ, to assume & vse al the meanes of their edificarion to salvation: & so by consequent have powre to assume the ministery.

Ergo two or thre Faithful people being a true Church, may ereate, that is Elect, approve, & ordeyne their owne officers.

And this may suffice for the proof of this point.

The Fourteenth Section.

And so I passe to another point which is you Fourteenth, viz.

14. That baptisme is not administred among vs simply into the Faith of Christ, but into the faith of the Bbs. or the Church of England,

This

This point you say is also erroneous: let vs consider of it I pray you seriously: I would know into what Faith they are baptized if not into the Faith of the church of England, they are members of the Church of England, & they professe the Faith of the Church of England, are they not then baptized into that Faith of the Church wherof they stand as members, & of which Faith they make profession? are they baptized into one Faith, and do they professe another Faith? or do you think that the Faith of Christ & the Faith of the Church of Engeland are not one? me thinkes Mr. Bern. you lay a fowle imputation vppon your Church: in holding that the Faith of the Church of England is not the faith of Christ, & that baptisme is not administred into the Faith of the Church of England respectively, but into the faith of Christ simply. I dare say your Lords the Prelates wil cō you litle thank for this geare. but let vs consider of your Faiths: The Prelates & Church of England have one Faith wherto they Subscribe: The Puritanes & their Faction have an other Faith, for they wil not Subscribe to the Prelates Faith: Christ & wee of the Seperation have a third Faith, for we wil Subscribe neither to the Bbs. Faith, nor the Puritanes Faith, but to the Faith of Christ indefinitely comprehended in the Holy Scriptures: Heer now are thre Faiths: thre Churches: & so thre baptismes. But the true Faith is one, the true Church is one, the true baptisme one: Therfor you & we have not both the true Faith, Church, & baptisme: but we approve vnto you our Faith, church, & baptisme to be true: & therfor your Faith, Church, & baptisme is false: & so certainly it is: For whosoever have stinted their covenant, & limited their repentance, & abridged their Faith, have a false Faith, Covenant, & Repentance: but you in your assemblies have your Covenant, Faith, & repentance at the wil of the Prelates, & you dare not covenant and practise al that you know, but walk in violating of the whole Kingdom of Christ, are mingled among al the refuse of the Land in your Church, worship, & communion of holy things: therfor your Repentance, Faith, & Covenant is false, your church false, your Ministerie false, your worship false, your baptisme false, the Lords Supper false, al false: & heer give me leave to advertise you to look to your selves that know the wil of God & doe not nor dare not practise as you know: I wish you consider your own doctryne that whosoever liveth in any open knowne sinne hath no grace: but you live in open known sinnes: For you know you should reforme many things, which you doe not nor cannot seing you want the Censures: how then can you perswade vs that your repentance is true, & that your faith is true: you plead you have a true ministery, because you convert soules: you convert soules a pace do you not? when you convert them to your false repentance, false Faith, false Church, false Ministery, false VVorship, false Government: is this the conversion wherby you would prove your ministery? not only to live in your false repentance, covenant, Faith, Church, vnder your false Ministery & Government, but to reject & oppose the truth, & that with such slaunderous & lying courses as we heare of you? you must afford vs better evidences of your Faith, repentance, & of your true ministerie, or els we hold them al false. Consider what I say Mr. Bern. & the Lord give you understanding in al things.

Paralleles, Censures, Observations, apertey-ning to the Fourteenth Section.

Against this Section of my Lettre Mr. Bern taketh exception in two particulars, pa. 152. of the

of the Sep. Schisme: accounting them both errors. 1. that baptisme is not administred into the Faith of Christ simply, but into the Faith of Bbs. or Church of England : (so say I,) 2. That our Faith and repentance , is a false Fayth, and a false repentance, (so say I of their visible Fayth, not speaking of things secreat:) Mr. Ainsw. confutat. of Mr. Bern. pag. 159. accounteth both those imputations of Mr. Bern. vncharitable collections, and calumnations : Seing Mr. Ainsw. doth renounce them, I wil therefore vndertake the defence of them vnto whom they apertayne: and heer I wish the Reader to observe whither it lay not vppon mee justly to answer Mr. Bern. whose whole book in the essential parts of it was directed against this lettre of myne, as may evidently be perceaved as in the whole tenor of it, so especially in these two particulars against which he excepteth in this Section.

Now for the first let vs consider the intendment of the baptizer: How the Ministers of the Church of England intend their baptisme: How the law of the Land intendeth baptisme: how the Service-book intendeth & directeth baptisme: how the parents Susceptors or Suretyes do demaund baptisme & consent to baptisme administred: & vppon the conceaving of these particulars the baptisme must be censured: now if al these intend definitely that Faith which is by law established in the Land, & that the partie is baptized into that Faith which they intend, it wil follow necessarily that baptisme is administred not simply & indefinitely into the Faith of Christ, but particularly & definitely into that Faith which the Bbs. & the Church of England do teach & professe: For which consideration an argument may be framed thus.

Into that faith are the members of the Church of England baptized, which the Law establisheth: which the Prelates & Ministers teach: which the Church of England professeth: which the minister baptising intendeth & wherto the parents, witnesses or Susceptors consent: & which the Service-book expressly mentioneth.

But the law doth not establish: the Prelates & ministers do not teach: the Church of England doth not professe: the baptizer doth not intend : the parents & Susceptors doe not consent to: & the Servicebook doth not mention the Faith of Christ simply, but the Faith of Bbs. or Church of England.

Ergo , The members of the Church of England are not baptized into the Faith of Christ simply , but into the Fayth of the Bbs. or Church of England , which is the false Fayth of the baptizer, of the Suertyes or parents , and so the Faith of the baptisme.

For the second point let vs consider the faith & repentance of the Church of England, I meane of the faith that is visibly professed & expressed in the fruites of repentance amõg them & therby we shal know the tree.

The faith of that Church is not a true faith which teach & professe a false mediator: & the repentance of that Church is not a true repentance, which practise according to that false doctryne.

But the assemblies Ecclesiastical of England with the teachers & professors of them, teach and professe a false Mediator : For they teach that Christ is a Mediator of all that false Church, Ministery, Worship and Government , established in the Land : Sacrificing and making intercession for them in the dayly practise of al those abhominations: Ruling and Governing them by all the Ecclesiasticall Hierarchy , and by the

courts & canons Eccleſiaſtical, which are the inventions of the man of ſinne: Teaching & Propheſying vnto them by thoſe Antichriſtian, Prelates, Preiſts, & Deacons, which raigne in the Land; & ſo practiſing according to this falſe Faith practiſe a falſe repentance.

Ergo, the Faith of the Church of England, of the teachers & profeſſors therof, & the repentance of them is not true, but falſe.

But it wilbe objected againſt both theſe aſſertions that although one thing be intended in baptiſme, yet the Lord may admit of & accept another: & though they profeſſe & preach falſely, yet the Lord he can & doth no doubt work mervayloully beſides al that we can think or ſpeak: Truth: I yeeld it moſt willingly: & bleſſed be the Lord for his infinite & vnſpeakeable mercy therein: but we diſpute not what God can do of his powre or wil, do of his mercy, things vnknowne vnto vs: but we ſpeake of things revealed and manifeſted vnto vs, according whervnto we muſt walk & judg of matters according to that which we ſee: according as the word judgeth: according as the Church & members of the Church of England teach, profeſſe, & practiſe viſibly, which is ſeen & diſcerned of vs, we are to paſſe our cenſure: but we judg no man before the tyme: we doe not clyme vp into Gods judgment ſeate: our Faith is viſible: our repentance is viſible: our charity viſible: our Spirit viſible: our baptiſme viſible: our preaching viſible: our covenant viſible, our Church viſible: our judgment viſible: things that are revealed aperteyne to vs & our Children, that ſay we is falſe in the aſſemblies Eccleſiaſtical: Secreat things aperteyne to the Lord: theſe we leave to the Lord, we medle not with them: this I deſire may once for al be remembred & pondered, & ſo I end this matter.

The Fiftenth Section.

The next point is your Fourth wherin you do vs open injury, viz.

4. In holding that Princes have no more to do in eccleſiaſtical cauſes then one of you in a particular congregation: theſe are your wordes.

Mr. Bel, I challeng you in this particular imputation, to be either a malicious or an ignorant ſlaunderer: For eyther you know not what we teach concerning Princes Authorityes, & ſo ſlaunder vs ignorantly: or if you know our judgmēt in that matter you ſlaunder vs malitiouſly. Remember that the Prophet in the Pſalmes complayneth that his enemyes digd pits for him, laid ſnares, grinnes & nets in his way to catch him vnawares & to bring evil vppon him: are you now become ſuch an enemy vnto vs? doe you think by calling into queſtion the Supremacy of Princes imputing therin treaſon to vs to catch vs in a ſnare, & cauſe vs to fal into the pit? if this be your courſe, thus to hunt the Soules of men, look vnto your ſelf, therin you manifeſt litle grace to me: but let vs heer the cauſe you impute to vs. You ſay we hold that princes have no more to do in eccleſiaſtical cauſes then one of vs in a particular congregaciō: I ſay for myne owne part, & I think I may ſay it for al the brethren of our Church, that herin you do ſhamefully belie vs: I wil ther for manifeſt what we hold & teach concerning Princes Supremacy.

1. Firſt, wee teach & hold according to the Scriptures that Princes & civil Eſtates are the Lords bleſſed ordinance, Rom. 13. 2.

2. Second'y

2. Secondly, that every Soule ought to be subject vnto the civil Magistrates of what estate & condition soever they be, Rom. 13. 1. Tit. 3. 1. 1. Pet. 2. 13.

3. Thirdly, that we must absolutely submit vnto the civil Magistrate eyther to do his lawful commaundements, or to suffer his vnlawful punishments: by consequence from the former places.

4. Fourthly, that it is vnlawful for any subject to make insurrection or rebellion against the civil Magistrates: by consequence from the former places.

5. Fifthly, that it is the Magistrates office to be the keeper of both the tables of the cō-maundemēts: both to abolish Idolatry & al false wayes, also to forbid & punish al vnrighteousnes as also to commaund & cause al men within there Dominions to walk in the wayes of God, being fitted & prepared therevnto: and that by the examples of David, Iosaphat, Hezechiah, Iosiah, Nehemiah, Roman. 13. 4. 5. Psalm. 101. toto. and 132. 2-5.

6. That a Prince hath powre in a particular visible Church, to punish any wickednes any one committeth: and to cause that visible Church to assume & practise any truth Gods word teacheth: ex præcedentibus: now this is more authority then any one particular member hath.

7. VVee teach notwithstanding that Princes if they wilbe saved must bee members of a true visible Church, & must walk ther in the obedience of Gods Commaundements & ordinances, submitting to the censures for the reformation & salvation of his soule, aswell as to the preaching of the VVord, administration of the Seales of the covenant, prayers, &c. bicause God hath appointed but one way to save the Soules of Princes and Subjects.

8. If civil Magistrates be by censures cast out of the true visible Church, yet they are stil to be accounted Gods ordinance, stil to bee obeyed in the L. stil to be submitted to in regard of their punishment, no rebellion or insurrection to be made against them by any of the Church whatsoever: but prayer to bee made for them instantly and dayly.

Now Mr. Bern. stop your mouth & cease slaundering, & take away the poyson from vnder your Tong.

Paralleles, Censures, Observations, apertey-ning to the fiftenth Section.

I desire heer that the reader would observe carefully: that although Mr. Bern. in his Lettre to Mr. Hel. had charged vs with this slaunderous vntruth concerning our disloyalty to Magistrates: yet I having written this Lettre vnto him, he in this his book saveth not a word to this Section of my lettre: whereas if he had dealt vprightly he should have cleered vs in that particular of disloyalty, wherein he chardged vs falsely: but like a subtil adversary he thought to bring vs into disgrace & hatred by al meanes, & wherein he saw vs approvable therein he craftily forsaketh vs: & leaveth vs to the obloquy of the world, which vsually lay this false imputation of disloyalty vppon vs: wel let Mr. Bern. & al men know, especially al lawful civil Magistrates of what degree soever, that the Churches of the Seperation are in their judgments as sound, & in their harts as loyal & duti-

ful vnto Princes & civil States, as the best prelate of England, & that the more popelike they are the more trayterous they wil prove vnto the civil Magist. & that if they bee let alone, they with the Pope at the length wil take vppon them: Petrus dedit Petro, Petrus diadema Radolpho, & cause the Emperor to hold the stirrop.

The sixtenth Section.

Your fiftenth point followeth: which is this, viz.

15. That ministers ought only to live of voluntary contribution & not of stippends, or any set maintenãce: this you impute to vs: we reject it, for we hold it lawful for the Elders of the Church to receave weekely, monthly, or yeerely a pencion of the Church for their labors, al that we teach concerning the mayntenance of the ministerie is this.

1. That it is vnlawful for the Elders of the Church to challendg at the hands of them that are infidels & vnbeleevers, tithes, & offerings as you do.

2. Wee hold that tithes are either Iewish or popish,

3. That the officers of the visible Church may receave any gift of any Frend that is without, & live of it.

4. That the officers of the Church in the necessity of the Church ought to work for their living, as Paul made tents.

5. That the officers of the Church may challendg mayntenance of the Church, if the Church be able to veeld it.

6. That also the poore of the Church may require mayntenance vppon the same grounds for we are al members one of another, & have al things common in vse, though not in possession: al these particulars are plaine by these Scriptures, Heb 7.12. & 9.9. Act. 2.44.45. 1. Cor. 9.1–15. Gal. 6.6. & 4.9.10. Col. 2.16.17.20.21.

This is the substance of that wee hold herein and therefore Mr. Bern. you do vs open wrong in this point also.

Paralleles, Censures, Observations, apertey-ning to the sixtenth Section.

Mr. Bern. pag. 156. of the Sep. Schisme avoucheth that to deny tithes, & a set mayntenance to Ministers is contrary to the Lords wisdom, who vnder the law appointeth tithes a set maintenãce, & ther is nothing against it in the gospel: I answer with the Apostle, the old Testament (I doe not meane the Writings of the Law, the Prophets, & the Psalmes) and the ordinances thereof are abolished: The bond woeman and her Children are cast out, Gallat. 4.30. and if ther bee a chandg of the Preisthood ther must needes bee a chandg of the law, Heb. 7.12. wherefore seing set stipends by tithes were a part of these worldly ordinances of the old Testament, of those impotent & beggerly rudiments, of that yoke of bondage whence Christ hath set vs free: it followeth that set mayntenance by tythes is abolished by Christ. & as the liberty of the gospel is to be carefully preserved in other things, as in that of circumcision, of the passover, of the preisthood, of the Sacrifices and the rest, So must it bee carefully preserved even in this particular of set maintenance by tithes, for if any Mosaicall, impotent, beggerly rudiment, or worldly

or worldly ordinance: if any part of the yoke of bondage may be joyned with Christ, why not all? if not all, why may any? Againe whereas you say there is nothing against set mayntenance by tithes in the New Testament, I demaund two things: 1. Whither Christ hath not abolished the Mosaical ordinances & brought in the New Testament? & whither this be not contrary to set maintenance by tithes? 2. whither wee ought not to have somthing for set mayntenance by tithes in the New Testament, (if it must be retayned) that wee vppon fayth may submit vnto it? Seing that whatsoever is not of Fayth is sinne: So that this speach of yours, viz: ther is nothing against it in the gospel, is both false, & if it were true, yet is insufficient; seing that it is not a good plea to say ther is nothing against it, except wee can also say, that ther is somthing for it: & thus much for this point.

The seventeenth Section.

Your sixtenth point followeth, viz.

16. That our Churches ought to be rased downe, & not to be employed to the worship of God: we are not absolute & peremptorie in this: only this we think for the present that al the reliques, shapes, formes, memorials, instruments, & remembrances of Antichristian Idolatry ought now as wel to be defaced, as in the old Testament ought Reliques of paganisme, bicause that the proportion of paganisme & Antichristianisme is equal, therfor the L. calleth Rome & al Antichristian assemblies, Babylon, Egipt, Sodom, Apoc. 18. 2. & 11. 8. & Antichristians are called by the same reason, Gentils, Apo. 11. 2. even Babylonians, Egiptians, Sodomites. & so by consequent proportion the Temples Babylonish Temples, pagan Temples, Egiptian Temples, Sodomitish Temples: & therfore to be defaced vtterly according to the commaundement, Deut. 7. 5. 6. & 12. 2. Iudg. 2. 2. Gen. 35 1—4. 2. King. 10. 27. 28. & 18. 4. 5. Psal. 16. 4. Exod. 23. 13. Esay. 30. 22. the same may be said of your holydayes, your tithes & offerings, your Surplices, Copes, Crosses, Fonts, & al other Superstitious reliques, that God wil not be honored by instruments of Idolatry: nor Idols must not bee so much honored as to retayne a nayle or pinne of them or their implements to honor God with all: Lett vs see Mr. Bernard what you can say, to convince vs of error: You see the reasons that move vs, thus to think till wee see better.

Paralleles, Censures, Observations, aperteyning to the seventeenth Section.

Although Mr. Ainsw. hath sufficiently stopt your mouth Mr. Bern. in this particular, yet I think it not amisse to add thus much, for further cleering of the matter: know therefore, that as Iehu turned the Temple of Baal into a jakes after he had defaced it, 2. King. 10. 27. and as Hezechiah brake in peeces the brasen Serpent, the Lords owne ordinance being abused to Idolatry, 2. King. 18, 4. So the Kings of the earth should doe wel to follow the Holy Ghosts prophecy, Revel. 17. 16. even to make the whore of Babylon desolate, and naked, to eate her Flesh, and burne her with fire: and not

to suffer her wares, that is her vessels of wood, Ivory, Brasse, Iron, marble, to be bought any more: which I am perswaded shal in due tyme be accomplished: that as the goodly buildings of the Abbayes, Monasteries, & Nunries, are already destroyed, & made barnes, stables, Winesteves, jakes, so shal it be done with al the Idol Temples when the howre of their visitation shal come: & whereas you object for the justifying of the vse of the Idol Temples, that seing Antichrist sitteth in the Church of God, that therfor when the Idol Temples were built, the Church took possession of them to keep possession for the Lord in his creatures, thereby concluding a lawful vse of them now for the Church restored, I answer you: your ground is faulty, & therfor your building tottereth: the place of the Apostle, 2. Thes 2.4, wher it is said that Antichrist sitteth in the Temple of God, is falsely by you conceaved & interpreted, for it doth not import that (as you would have it), Antichrists Church, & the true Church of Christ are one & the same, & that the same company of men can be, and are, both the true visible Church of Christ, & at that same tyme the Church of Antichrist: this is impossible: for the true Church is not the false Church. But this is the meaning, viz: either that Antichrist shal sitt in the consciences of men which is properly the Temple of God: Or that Antichrist shall arise vp out of that company of men which once were the Temple of God, as Rome was: or that the Church being true in the constitution, Antichrist shal foyst into it by litle and litle his false ministery, Worship, and Government, as experience teacheth he hath done: For a true Church may have Antichristian ordinances retayned & raised vp in it: this being the true meaning of the Apostle, how can you hence conclude so vndly that the true Church tooke possession of the Temples, which the false Church of Antichrist built? Seing the true Church is not the false Church, & seing that the temples were built in the palpable darknes of grosse popery, some of them perhaps dedicated to heathen Idols, some of them to Antichristian Idols, as ther Hee, & shee Saints, al of them to Devils. For if Ieroboams Preists were appointed for Devils, 2. Chron. 11.15. & if the Antichristian preists are the Spirit of Devils, Revel. 16.14. & the worship of Antichristians the worship of Devils, Revel. 9.20. & the Antichristian Churches the habitation of Devils, Revel. 18.2. then the Temples are dedicated to Devils: not that they intended so to dedicate them. but for that they are so indeed: the Lord accounting that to be done to the Devil, which is not done to him as he hath commaunded: & the Devill substituting himself in Gods place, when men go a whoring after ther owne inventions: Therefor the Apostle saith plainly that the Gentils Sacrifice to Devils, 1. Cor. 10.20. to conclude this point therfor, & so to leave you to meditate vppon these things: Seing the Gentils Sacrifice to Devils, seing the Antichristians worship Devils, seing Ieroboams preists were appointed for Devils: & yet al these intended to worship God even the true God: then it followeth that though the Antichristians did intend to dedicate their Temples to the true God (which yet is not granted) nevertheless they were dedicated to Devils: & ther for are to be raced downe & converted to the habitation of Iim, & Zijm, Satyres, Shrich owles, & Ravens as the Prophet speaketh Esay 34.8–15.

The eighteenth Section.

Your last point now commeth in the last place to be considered, viz.

2. In ſeperating from al the reformed Churches : you ſay we do il: Let vs conſider what we hold: Surely we ſay the Churches are of two ſorts , falſe Churches ſuch as yours of worſhop is, & al others of like faſhion: 2. true Churches , & thoſe alſo of two ſorts: pure, wherin no open knowne ſinne is ſuffered corrupt, wherin ſome one or more knowne ſinne is tolerated: to the true Churches which are pure wee may & wil joyne: to the true Churches which are corrupt we cary our ſelves thus: Firſt, we labor to diſcover their faults vnto them, admoniſhing them to reforme which wee are bound to doe, bicauſe they are our brethren. Secondly, if they wil not reforme after we have convinced their errors vnto them, we depart from them leſt wee ſhould partake with their ſinnes: this is our judgment , & practiſe: if you can reprove it , let vs heer from you wee pray you.

Paralleles, Cenſures, Obſervations, apertey-ning to the eighteenth Section.

Heer I deſire the Gentle Reader not to be offended that wee endevouring to walk in the liberty of the gospel, do not tie our ſelves to any Church or Churches whatſoever, but only to the rules of Gods word: & therfor howſoever it may ſeem odious that wee Seperate from al churches, yet the cauſſes being indifferently conſidered, the matter wil ſeme reaſonable, for we Seperate from al Churches vppon ſeveral reaſons, 1. From ſome (ſuch as are the Engliſh Churches) we Seperate for the Falſehood of them : & that is a juſt cauſe in any indifferent mans judgment, 2. from other (ſuch as are the Reformed Churches) wee Seperate not for that they are falſe , but for that being true they are corrupt: & herein our Seperation is not total but for a tyme, til we have performed our dutyes vnto them: whē we have therfor admoniſhed them of their corruptions & they repent, then we joyne in communion with them: if they repent not wee leave them to the Lord: & we muſt needes keep our ſelves vnſpotted, & take heed that we partake not with other mens ſinnes,

The nintenth Section.

And now Mr. Bern. ſuffer me a litle to deale with you as with one of whome I have thought ſo wel as I have done: it greeveth my Soule for you to ſee you ſo ſtraungely ſeduced by Sathan, & ſo violently caryed in your boyſterous & robuſtious diſpoſition againſt the truth, & the profeſſors therof: it hath greeved me heretofore to ſee your arrogant , proud & ambitious cariage preferring your ſelf in place before men both more auncient, holy, & learned then your ſelf in the judgment of al that know you & them: it hath greeved mee to hear ſuch calumnies as you have in the bitternes of your wrath vttered againſt divers of vs which I could relate to your eternal infamy, but I ſpare you: it hath greeved me to heare your formality that you are become an abſolute conformitar in judgment, & that you would be ſo in practiſe if ſome perſons hindered you not: it greeveth me exceedingly to ſee ſome Letters of yours wherein you & your Diſciples lying at the advantage take all things in the evil part, pervert & miſconſtrue mens writings manifeſting therein much perverſnes of Spirit ; it greeveth mee above all that you ſhould

ſupport

support the kingdome of Antichrist, by your writings against the truth, & by your vntruth vttered of mee & others, You have now two writings of myne in your hands this & theother you know of, wherein our cause is discovered, which I have especially directed to you for your good: I beseech you in the name of the L. look to your self & search into this truth, I wonder you should not see it, it is clearer to mee then noone day, or if you see it as it seemeth you once did by your confession, then I wonder much more that you who seeme so holye as you doe, should dare to continue in your evil way. if you have any thing to say in answer to this & theother writing let vs heer from you: take heed of wresting & misconstruing my writings: you shal gaine nothing by it I assure you at my handes: let your conscience vppon the wrack before the Lord, examine your hart what hindereth you from the truth: know this that if any sinister respect hinder you, you therein shal find litle peace to your conscience, & declare leise thankfulnes to God: know it would bee the greatest honour ever befel you to be one of the Lords witnesses, & it wilbe the greatest disgrace that can possiblie light vppon you to be found one of those that fight against the lamb Iesus Christ in resisting his truth, & the witnesses thereof: assure your self Gods truth wil prevaile in despight of al the gainsayers: remember that our cause is the same in a manner with the Puritane cause, onely they dare not practise as wee doe: remember that the Lord hath had those that have spilt ther blood in this testimonie, & ther blood & testimony hath stirred vs vp to this our witnesse: consider that this truth prevayleth daily, & shal prevayle: it was opposed in the Queenes dayes it hath prevayled & standeth in despight of al the gainsayers: consider that though the Prelates & you with your fellow Preists oppose against it, yet it hath growne to this head as you see: what are you Mr. Bern. to oppose against it: you are a simple man in comparison of them that have delt against it, & have taken the foyle, All the Oxford Doctors, Mr. Hildersha, Mr. Iacob, Mr. Bredwel, Mr. Giffard, could not with ther writings overthrow this truth, & doe you think that you can batter it with your mediocrity? nay you are to yong to deale against this cause: al your rage & wrath, & choller, & revendge shal never bee able to daunt vs, or to diminish the credit of Gods truth: you had need more then any ma I know in your way to walk in this way with vs: For you have so many vagaries to & froe, so many rebellious courses, so many distempered affections & speeches, that so long as you are not vnder the L. yoke, & vnhampered by the L. ordinances the censures of the Church, you shall find litle rest to your Soule: wee for our part care not for your help, for our gaine wilbe litle by you, if any thing at all, but wee respect your own good: God hath no need of you, you see he can work his work without you: Let these things work vppon you, take heed you bee not deceaved by the applause of the multitude, nor by the Prelates fayre wordes, nor by his angels: Remember that if you receave not the love of the truth God may deliver you over justly to beleeve lies to your owne overthrow: think not, much that I write thus vnto you: I doe it out of compassion and love to you, vnto whome I wish so well: David was content to bee smitten by the righteous, and flatterie I think overthroweth you: your Parasites have robbed you of your wisdome: beleeve mee I speak the truth: So requiring your answer to both my writings I bid you farewell.

Heer endeth the letter which was written to Mr. B. divided into 29. Sections, with the Paralleles, Censures, & Observations, apertayning to every particular Section therof.

Thus

Thus have I Mr. Bern. paſſed through the ſubſtantial part of your book, which conterneth the cauſe it ſelf: which although you have placed in the laſt place, namely from pag. 78. forward, yet I thought meet to make answer to it in the firſt place, bicauſe it is the moſt material part of your book: and heerin you have vſed a notable peece of Sophiſtical Rhetorick, firſt to draw our perſons into diſlike with your readers, and ſo to prejudicate & forſtal ther myndes againſt our cauſe: For ſo it falleth out cuſtomably that the perſon being diſliked the cauſe cannot bee entertayned: wherfor after you had collected al your ſuperficial ſtuffe, al the accidental conjectures which you heape vp in your book from pag. 21. to 78. and had caſt them in the Readers way, whereat he might ſtumble: the you come from pag. 78. to the end, to the matter, & varnish that alſo as wel as you can, therby thinking vtterly to pervert your Reader from the truth: well Mr. Bern. I have through the mercy of God answered al the ſubſtantial points of your book: not omitting one to my knowledg that is worth answer: but eſpecially I have labored to manifeſt the mayne cauſe of our Seperation, the firſt fondacion & rock of truth, which is, that Chriſts miniſterial powre is given to two or thre Faithful ones, who are the true ſeed of Abraham, to whome the promiſes, the covenant of the New Teſtament, Chriſt, & al the holy things are given: For this is the groundwork & Foundacion of the L truth: & this I beſeech al the land, al the faithful of the land eſpecialy to look vnto: & if they yeeld this ground they muſt needes Seperate: if they deny this ground, then ther is no footing for them but in Succeſſion, & the Popes chayre: So that heer is the controverſy, heer is the ſtate of the Queſtion, whither the holy things with Chriſt be given originally to the body of the Church to the Faithful: or whither the holy things with Chriſt bee given to the Miniſtery originally, & that the Church hath al from the miniſtery: & that is the point of ſucceſſion: I beſeech you Mr. Bern. & all the honeſt harted people of the Land to waygh & determine this point in their owne harts, & then your book will be found to be but froth: now having answered your mayne matter: I come to answer your probabilities againſt the Sep. ſchiſme: From the pag. 21–44. you propound 7. Likelihoods that the way of the Seperation is not the truth which probabilities may be framed into theſe formes of reaſoning.

The firſt Likelyhood againſt the Sep. is thus framed.

Novelty is not the truth: The Seperation is Novelty, go: not the truth: For answer to this argument: I ask, whither Luthers & Calvins opinions were falſe, bicauſe they were new: For popery had the preſcription of a thouſand yeers againſt Calvin: but Calvin hath not had the preſcription of an hundreth yeeres againſt the Seperation: nay I ſuppoſe not above fifty yeeres: & may not the Prelates reaſon againſt the Puritane thus: or the papiſts againſt the Proteſtants? wherfor although I wil not ſcoffe at this argument, yet I pity your ſimplicity in it: but I alter your argument, and frame another after this manner againſt you, Antiquity is the truth: The Seperation is true antiquity: go: the truth, the reaſon of this Argument is for that we approve the Doctryne and practiſe of ſeperation from the beginning out of the writings of the Holy Apoſtles: and on the contrary I reaſon thus againſt your Proteſtancy: Novelty is not the truth: The miniſtery, worſhip, & government of the proteſtant churches of England are Novelty, go:

Not the truth that al these things are novelty, I prove bicause they are not of the primitive Apostolique institution as I have sufficiently proved in the former Treatile: Thus much for your first Likelyhood.

The second Likelyhood against the Sep. is thus framed.

They that in some things agree with auncient Heretiques & Schismatiques, are Heretiques & Schismatiques, & their opinions heresy & Schisme.

The Sep. in some things agre with auncient Heretiques & Schismatiques.

Ergo, they are Heretiq & Schismatiq. & their opinions heresy & Schisme.

I answer by this arg I can prove you Mr. Bern. to bee an Heretique and Schismatique, except you will renounce the Deity, and Trinity, the fall of Adam, redemption by Christ, &c. For I can prove that Heretiques, yea most vild Heretiques have held these opinions with you: if my argument be not good against you, neither is yours good against vs, besides you should, counting vs to agree with auncient Heretiques & Schismatiques, have proved two things, 1. that they were indeed & in truth Heretiques and Schismatiques, for holding the points that wee hold, 2. you should have set downe the particulars wherin we agree with them: but you have done neither of them: & therefore fayle in your proof: and so let this Likelyhood also passe as a matter not worth taking vp.

The third Likelyhood against the Sep. is framed thus.

That is not the truth, the Teachers & professors whereof somtyme do give straung expositions, & therby do wrest the Scriptures.

The Teachers & professors of the Seperation doe straungely expound & wrest the Scriptures somtyme.

Ergo, the Seperation is not the truth.

I answer: First do you expound no Scripture straungely to the Papists: do not they instantly defend against you al, that you shamefully wrest those two places of Scripture, Mat. 16. 18. vppon this rock wil I wil build my church. 1. Cor. 11. 24. this is my body: yea & a hundreth more besides? if therfor the argument be good for you against vs, it is good for the Papists against you: but the argument is naught: For may not a company of men have the truth & somtyme through ignorance misinterpret, & so pervert the Scripture? it may be so vndoubtedly, except you wil say that men professing the truth have in them (as the Pope saith he hath in Scrinio pectoris) the infallibility of expounding Scriptures, as the Apostles & Prophets had in writing Scripture: & except you wil say that men have the perfect & ful knowledg of the Scripture: but secondly what are the Scriptures wee do straungely expound & wrest: I require you Mr. Bern, before the Lord to produce the places of Scripture that I do wrest & pervert, & eyther I wil acknowledg my sinne, or els justifie them to be truly expounded: in the meane tyme the reader may se that this is but simple stuffe, & the Papists can take it vp every whit against you.

The 4. Likelyhood against the Sep. is framed thus.

They

They that are not approved by the Reformed Churches, have not the truth.

The Sep. is not approved by the Reformed Churches.

Ergo, The Seperation is not the truth.

I answer: That seing the Seperation have published the confession of their Faith wher in they have by name desired the approbation of the vniversities of the Reformed Churches, either by writing or silence, & the said Christian vniversities have not disalowed that their confession though long since published, their silence is therfore in al equity to be accounted their consent: & Mr. Iunius his silence what is it els to be esteemed but consent? but suppose that al the men vpp on earth should disalow the Seperation, if the Reformed Churches of Corinth, Rome, Thessalonica, Galatia, & the scaven Churches of Asia, the Mother Church of Ierusalem planted by Christ, Iohn Baptist, & the Apostles, all of them being of one & the same primitive Apostolique constitutiō, if I say the Seperation have the allowance & approbation of these Apostolique Churches it shalbe sufficient for them: & therein they shal rest contented by my consent. In the meane season you forget that your Church is vtterly disalowed by the reformed Churches in regard of your prelacy, which is one of the cheef abhominations among you: & in many other particular which I shal not need to relate: but remember for a conclusion for this point: The stone which the builders refused is become the cheef corner stone: & I appeale vnto your consciences if you do not think the Churches of the Seperation better then your owne: & then tel me how you can stay in a worse knowing a better.

The 5. Likelyhood against Sep, may be framed thus.

Whatsoever Mr. Whittakers, Mr. Perkins, Mr. Bredwel. Mr. Willat, Mr. Allison, Mr. Cartwright, Mr. Iames, Mr. Rogers, Mr. H. Smyth saith of the Seperation is true.

These forsaid learned men say the Sep. is not the truth.

Ergo, The Seperation is not the truth.

I make another argument like vnto this which shalbe your answer.

VVhatsoever, Herod, Pontius Pilate, Annas, & Cayphas, the learned Scribes & Pharisees, Tertullus the Oratour and all the Lerned men of the Church of the Iewes say is true, that is true.

These persons al of them with one consent say that Christian Religion is Heresy and schisme, as you may see in the History of the Gospel & acts.

Ergo, Christian Religion is Heresy & schisme,

If this argument be faulty then is yours faulty much more: but I wil reason thus for the Seperation & against you: whatsoever Christ the Apostles the Holy Scripture & the Primitive Apostolique Churches collected of the Iewes & Gentils do allow or disalow, is to be allowed or disallowed:

The seperation is allowed, & the Church, ministery, worship & Government of the English assemblies is disallowed by these forsaid persons.

Ergo, The sep. is to be allowed, & you are to be disalowed.

The minor of this argument is proved in this book which I present to every honest hart of the Land, to be measured by the golden reed.

But mee thinks Mr. Bern. should blush at his Logick.

The 6. Likelyhood against Seperation may be framed thus.

They'have not the truth that are judged of the Lord.
The seperation is judged of the Lord.
Ergo: The Seperation hath not the truth, & againe.
They have the truth that are prospered by God in their course.
The English Protestants are prospered in their course.
Ergo, The English Protestants have the truth.

I answer: That this is false doctrine: For the wiseman saith Eccles. 9. 1—3. That prosperity or adversity are no signes of love or hatred, & Ierem. 12. 1, 2. that the wicked are in prosperity: and 1. Pet. 4. 17. judgment beginneth at Gods howse: This your reason therfor is most absurd & false, & is fit to breed Atheisme, & overthrow the whole truth of the Scriptures: but let vs see what judgments are vppon the Seperation: you frame them thus.

If Mr. Bolton that Apostated did hang himself: if Mr. Harison & Mr. Browne did differ, & one fel back: if Mr. Barrow & Mr. Greenwood, for calling you serpents, generations of Vipers, were martyred by the persecuting Prelates: if Mr. Iohnson pronounced excommunication against his brother: & if the Church excommunicated the Father: if Mr. Burnet died of the Plague: if Mr. Smyth was delivered twise from the Pursivant, & was sick allmost to death, & doubted of the Seperation for 9. monethes space: then the Seperation is not the truth.

But al these things befel Mr. Bolton, Mr. Browne, Mr. Harison, Mr. Iohnsons, Mr. Burnet, Mr. Smyth.

Ergo: The seperation is not the truth.

I answer: The Churches of England have had thousand thousands of such accidents as these are befalling their Officers and Leaders, and yet as it were folly in vs to alledg them against you as the Papists doe: so it is no wisdom but weaknes of judgment in you to mention them in your book against vs: What is it good reasoning to say?

Iudas hanged himself, Christ was Crucified for blasphemy: Demas embraced the world: Nicholas the Deacon proved an Heretique: Paull and Barnabas fel out: Paull charged Peter and Barnabas with dissembling: Peter denyed Christ: All the Apostles were put to death for heresy. Ergo, the Christian Religion is this bee false, yours false: yet this is your goodly reason: if this bee a good argument wher is your Faith is so.

But in this Likelyhood you have a fling at me in particular Mr. Ber. charging me with divers vntruths, which I wil manifest.

1. That I doubted 9 months I acknowledg: but that ever I did acknowledg the seperation for truth, & seperated from the English assemblies, & then returned againe vnto them (which you say) I do vtterly deny, & I appeale to the towne of Ganesbrugh, & those ther that knew my footesteps in this matter: & therfor herein I indite you as a publique slaunderer.

2. Whereas

2. VVhereas you say I became satisfied at Coventree after conference had with certayne Ministers, and herevppon kneeled downe and praised God: I answer: I did not conferre with them about the seperation as you & they know wel inough in your consciences: but about withdrawing from true Churches, Ministers, and VVorship, corrupted: VVherein I receaved no satisfaction, but rather thought I had given instruction to them: and for kneeling downe to praise God I confesse I did, being requested to performe the duty at night after the conference by the Ministers: but that I praised God for resolution of my doubts, I deny to death and you therein are also a slaunderer: I praised God for the quiet & peaceable conference, & such like matters, & desired pardon of the L. for ignorances, & errors, & weaknes of judgment, & any disordered caryage: if the ministers that heard my prayers & praises of God did misconstrue my meaning let them look vnto it.

3. VVhereas you impute an absurdity to mee as yet vnanswered, viz: that I should affirme the spit whereon the passeover was rosted was the Altar: I say: seing the passeover was a sacrifice, Marc. 14. 12. & that every sacrifice hath an altar, either the spit was the altar, or els it had no altar: Now tel me which is the Likelieſt of the two? & if this be a reasonable speech that the wooden crosse was the Altar whereon Christ was sacrified, why may not by as good reason, the spit be the altar of the passeover? the sacrifice was not slayne vppon the altar, but it was burnt vppon the altar: so that was not the altar wherevppon the passeover was killed, but whereyppon it was burnt or rosted: Mr. Bern. I doe confidently affirme against you, that the spit was asmuch the altar to the passeover, as the crosse was an altar to Christ; & let me heare what you in your best Logick can say against it.

The 7. Likelyhood against the Sep. is framed thus.

The truth increaseth in short space into a multitude.
The Seperation doth not increase, but is kept vnder.
Ergo, the Seperation is not the truth.

I answer you Mr. Bern. that this is but a popish argument: & Christ saith his Flock is but a litle Flock: but how very many yeeres hath the cause of the Seperation had il successe? Forsooth 20. or 30. yeeres: alas as Mr. Be. what increase hath the Prelacy gotten in the world this hundreth yeeres? yet they say that is the truth against the Presbytery: what increase hath puritanisme gotten this 20. or 30. yeeres in England? yet they say that is the truth against the Prelacy: is not the cause of the Reformists almost dead and buryed? but know Mr. Bern. that the cause of the Seperation being the same in the mayne groundes, and essentiall parts with the Reformed Churches, it hath had infinite increase ever since Luthers tyme: and whereas you object heer that wee leave our country without leave: I answer that you know the Law of the Land doth banish vs all: and if Abraham did lawfully passe from one country to another people, I se no reason that wee may not doe so: & though Israel could not get from Egipt, nor Iudah from Babylon being deteyned by violence in captivity, yet the Lord in working ther deliverance declareth that he will have his people depart wher they may freely professe it without let or disturbance: besides you doe pervert the Prophet Ezechiell his

ſpeech: Cap.3.6. For was not Ionas ſent to Nineveh? were not the Iewes caryed into captivity? were not the Apoſtles ſent to al Nations? did al the Corinths ſpeak with ſtraunge Tonges? is it vnlawful to ſend men to convert the Pagans? but the meaning of Ezechiell is that though the Iewes vnderſtand his preaching yet they wil not beleeve: & the ſtraungers (viz: them of Tyrus & Sidon as Chriſt ſaith) would ſooner beleeve him then the Iewes, for a Prophet is not without honor ſave in his owne country: & ſo the place is miſconſtrued by you: Finally whereas you object that the L. leaveth a curſe behind vs in the Land, I ſay that is an argument that it is the truth we profeſſe, which bicauſe it is not intertained doth therfor prove the ſavour of death vnto death, and hardeneth the hart of that people where it hath been offered and is refuſed: & thns much breefly of your froth.

In the next place you bring vs reaſons of more force then bare probabilityes, wherby you confeſſe that your 7. Likelyhoods are of litle force, which I deſire the reader to take notice of, that the alledging of them by Mr. Ber. argueth an ill mynd ſeing he confeſſeth them to be of ſmal force againſt our cauſe.

The firſt reaſon againſt ſep. may be framed thus.

That way is not the truth which teacheth to renounce the conſtitution, miniſtery, worship, & Government of the English aſſemblies Eccleſiaſticall as falſe: & ſo in reſpect thereof to ſeperate from them & al ſpiritual communion with them: & to entertayne the true conſtitution, miniſtery, worship, and Government of the Apoſtolique inſtitution.

The way of the ſeperation teacheth thus much.

Ergo, the way of the ſeperation is not the truth.

I answer: if the ſcriptures approve this which we teach of you & of our ſelves, then is your arg. worth nothing: now whither the ſeperation be the truth or not I refer me to the ſcriptures, wherby I deſire that which I have written may be examined, & if it bee found ſound let it be intertayned, if not, follow the truth whatſoever it be: & whereas you ſay heer that men in ſeperating from you muſt caſt of the word which begat them, I deny it, & you are a ſlaunderer herin: For we retaine al truth that you have, & we reject only your Antichriſtianiſme: & for acknowledging your Faith, repentance, baptiſme falſe I ſay it is neceſſary, but vnderſtand that we ſpeak of your things that are viſible, & leave things inviſible to the Lord: & for that objection you make from our owne confeſſion that we ſay our Seperation is only for corruptions, I ſay it is truth: but yet know that your corruptions are eſſential: and eſſential corruptions corrupt the eſſence of things, & make them falſe: viz: when the matter is eſſentially corrupted, or the forme, &c. as a mule procreated of an horſe & an aſſe: Now ſuch is your Church, Miniſtery, worship, & Government, as is already proved ſufficiennly.

The 2. reaſon againſt Sep. is framed thus.

That way is not the truth, which teacheth the profeſſors thereof to entertayne and ioyne with open wicked, obſtinate ſinnes & ſinners.

The

The Seperation Teacheth men ſo to doe.

Ergo, The Seperation is not the truth.

I answer: That the truth may be the truth though men that profeſſe it walk never ſo wickedly in it: neither doth it follow bicauſe the Churches of the Seperation walk corruptly, therfor the Seperation is not the truth: you know Mr. Bern. that this is but ſophiſtry, & hereby you might prove the Doctryne of Chriſt not to be the truth, bicauſe the Corinths had contentions, inceſt, fornication, dronkennes & hereſy among them: & what ſay you to your ſelves who have as many thouſand obſtinate ſinnes & ſinners in the land as ther be men of the Seperation among vs? is your way therfor error? For the force of this argument therfor I referre mee to your owne conſcience, & to every indifferent mans cenſure.

VVel: Let vs ſee what obſtinate ſinnes & ſinners are in the Separation: the ſinnes are theſe as you recken them vp, 1. vnthankfulnes, 2. ſpiritual vncharitablenes, 3. abuſing the Scriptures, 4. Obſtinacy in ſchiſme, 5. Rayling & ſcoffing, 6. falſe opinions or Browniſme, & the perſon perſiſting in theſe ſinnes are (you ſay) obſtinate wicked.

Let vs handle theſe things in order.

1. Vnthankfulnes to God that regenerated vs by the word among you, & vnto the Church of Englād our mother that bare vs, in calling her an harlot: I answer: what truth the Lord hath wrought inwardly in vs we do thankfully aknowledg: & I for my part do profeſſe that in your aſſemblies I receaved the ſeedes of true faith inviſible, which (if I had dyed not knowing the Seperation) ſhould I doubt not through Gods mercy have been effectual to my juſtification & ſalvatiō in Chriſt: but this was ſo inviſibly judging according to the inward feeling of my hart, not according to the outward cenſure of the word: For though I could truly judg ſo of my ſelf out of myne owne feeling, yet I deny other men could ſo judg of me judging truly according to the Scriptures. & this I ſuppoſe none of the Seperation wil deny: This is the thankfulnes which we can yeeld, & do yeeld to God dayly: but for our viſible converſion we learned it not from you: & therfor we deny any thākfulnes to be due vnto you for it: neither do we acknowledg the church of England our mother therin, but we ſay she is barrē & beareth no children vnto the L. in reſpect thereof.

2. Sinne you impute to vs is ſpiritual vncharitablenes apearing firſt in cenſuring 3. ſorts of perſons among you, 1. The ignorant as blinded by the God of the world, 2. judging them that know the Seperation, & do not yeeld vnto it as fearfull perſons & worldlings, 3. ſuch as tafting of it & falling back are cenſured as Apoſtates by vs: wel Mr. Bern. if the way of the Seperation be the truth (as it is proved to be) then I know not why it is vncharitablenes thus to cenſure you: For it is but the cenſure of the holy Ghoſt in the ſcriptures, & in cenſuring of you herein wee manifeſt no more vncharitablenes toward you then the Scriptures teach. & take heed you do not blaſpheme the ſcriptures cenſure through vs.

Secondly, our vncharitablenes appeareth (ſay you) in our vngodly deſire to have the word vtterly extingnished among you & Egiptian darknes to come over you rather thē it ſhould be preached by your falſe miniſtery: I āſwer you by making a demaund which is this: of two ſinnes, viz: of murther or adultery which is to be choſen? I ſuppoſe you wil answer, neither of them, & that truly: ſo ſay I for this particular: if it be demaunded whither

whether wee would that the word ſhould be vtterly extingnished, or preached by your falſe miniſtery, I make answer: wee would neither of them: but wee deſire both that your falſe miniſtery were diſſolved, & that the word might by the Kings commaundement, or allowance, or permiſſion bee preached throughout his dominions by men fitted therto: wherefore in this point I challendg you for an vncharitable ſlaunderer of vs: and heer you digreſſe to prove that the word may bee preached without a true conſtitution of a Church: & that preaching is more neceſſary then a true conſtitution: I confeſſe it vnfeynedly & moſt hartily: neither came the contrary into the thoughts of the brethren of the Seperation I ſuppoſe: For certainly the true conſtitution muſt bee taught, & men muſt bee brought to the faith, before the Church can bee conſtituted: & this is it which wee muſt labor for, that firſt the word be preached by men of able gifts, & that men bee taught & converted to the Faith, & then they bee eſtablished into the new Teſtament of Chriſt but you have done & doe practiſe the contrary: Firſt, you have eſtablished thē into an Antichriſtian communion & conſtitution jumbling together al the people of the Land, of what Religion or condition ſoever, & then you ſet over them a falſe miniſtery, & then teach them ſtil to hold & retayne that Antichriſtian conſtitution, miniſtery worſhip, & government, placed over them: & wholy to reject any reformation offered: & in this your diſgreſſion you runne out into another calumny, viz: that ſome of vs are ſo in diſlike with your Church, as that wee would rather intertayne popery, then returne to you againe: For my ſelf I confeſſe my thoughts & ſpeeches have been & are to this purpoſe, that whenſoever I returne to keep communion with the English aſſēblies acknowledging them true Churches, & their Miniſtery true, then muſt I alſo of neceſſity acknowledg Rome to be a true conſtituted Church, & their miniſtery true: For your Church & miniſtery are of the ſame nature & kind, though of divers degrees of corruption, yours being much refined from infinite droſſe which is ſtil remayning with them. Now if I ſhould returne to ſucceſſion, & ſo acknowledg, the Eaſt Churches of the Grecians, and the VVeſt Churches of Rome, & her Daughters wherof England is one (for Rome is the Mother-Church.) to be true Churches, yet I would make my choiſe ther to joyne wher are feweſt corruptions: & ſo rather returne to you then to Rome: & therefore herein I ſuppoſe alſo you are but a ſlaunderer, in advancing a falſe report, Pſalm. 15.3. wherefore briefly I ſay, to deſire your reformation, & the truth to be practiſed among you, is neither hatred of you (as you ſtrongly plead) nor any vncharitable deſire to have the truth extingnished, and popery intertayned, as you moſt vncharitably ſuggeſt vnto your Reader.

Thirdly, our vncharitablenes apeareth (you ſay) in this that we envy that good things proſper with you: wretched man that you are thus to ſlaunder & calumniate vs falſely: I profeſſe that I wish from my Soule, that every Formaliſt in the Land were a Reformiſt, & that every Reformiſt were of the Seperation, & this is al the hurt that wee wish vnto you: whereas you object that the Seperation ſcoffe at your Religious exerciſes and your converſion: I doe deteſt ſcoffing, & if I my ſelf have at any tyme ſcoffed I doe proclayme my repentance for it vnto you & the whole Land: yet know that ſcoffing at Baals preists was lawfull in Elias, if you cal ſcoffing an Eironie: neither doe we ſcoffe at any thing that is good, but at your irrecoverable ſtifnes in your corrupted courſes: neither is this eironie vſed as a mock to diſgrace you, but as a meanes to reforme you as Elias his eironie was:

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Againe you say wee pray not for your Ministers, but wish discontentment, that men may thereby come to the Seperation: I answer wee pray for the Ministers and people, that they may repent and yeeld to the truth: and wee wish that men may bee discontented with their corrupt and evil wayes, which is the high way to repentance: but wee wish no man through discontentment of poverty, or reproach, or disgrace to fall from any truth, as it seemeth you have done from Puritanisme to the Prelates faction & conformity. Further you vrge vncharitablenes in hasty excommunications for smal matters: I answer, (not for others) but for our particular Church of the Seperation, that wee doe not vse excommunication as a matter of hatred, but of love, neyther doe wee excommunicate any man but for sinne convinced, and that after once and twise admonition and that is not hastily: and whereas you teach vs not to excommunicate for every sinne wee doe practise your advertisement: but if you wil have vs retaine in our communion any sinner willfully impenitent and peevishly obstinate in sinne, wee answer, that wee abhorre your counsel, and wee think such persons fitter for your Antichristian Synagogues, then for the true Church of Christ, which is a communion of Saints only.

Againe, you censure the Seperation of vncharitablenes for excommunicating them that heer the word of your Ministers: I deny it except they continue impenitent in that sinne: and then indeed wee doe: and the reason is, bicause wee hold according to the truth, that you are false Churches, and false Ministers, and that wee ought not to have any Spirituall communion with Idols: and doe you think that impenitency in Idolatry is not worthy excommunication? and for that you say it is no sinne to heare the true word of any man: I ask whither you think it lawfull to heare the Popish preists preach, & to pray with them: if it bee vnlawful then you are answered: and the Lord forbiddeth to heare false Prophets. Deut. 13. 3. & the Apostle willeth to Seperate from such as teach false Doctryne, 1. Timoth. 6. 3–5. to reject an Heretique after once and twise admonition: Tit. 3. 10. and not to give entertaynment to the false teachers. 2. Iohn. 10.

Heer I omit your gibe of the annovnting which is the Holy Ghost, that the Apostle saith the Faithful have to teach them all truth, whereby the brethren of the Seperation presume (as you say) to teach wanting gifts: & refere you to the Apostles speech. 1 Cor. 14. wher he willeth al the brethren to endevor to prophecy: & teacheth them that they may prophecy one by one: & wil you to remember that this gibe of yours falleth vppon Paul, the Holy Scriptures, the Spirit of God, & Christ Iesus the mediator of the new Testament which hath established the exercise of Prophecy in the Church for all the brethren that have gifts: & ther is no man that doth beleeve but he can speak.

Finally, this want of love which you impute to vs, I wonder how it is bettered amõg you who persecute one another so hatefully as you do: as the Prelates & their factiõ do devoure the reformists & ther faction: So as it seemeth you are blind at home, though you can see so dragon-like abroad.

3 Synne you impute to vs is misaledging, & wresting the Scriptures: instances you give none, onely you say that some have accused some of the principals of vs: but doth it follow therefore that the accusation is true? Christ was accused for blasphemy: was hee therefore a blasphemer? But if you meane that the Ministers in the con-

the conference of Coventre with my self have accused mee thereof: I answer it was before I knew the Seperation, as you & they can tel: & what is this to the Seperation: but for their chardging me with wresting the Scriptures, I answer that wherein I have wrested the Scripture it is of ignorance, & I doe not presently remember the particulars: Let them bee produced to the world, I desire no favor, if it bee my sinne I wil confesse it, but neither doe I know it, neither do you prove it, only you say it, & whither you must be beleeved on your bare word that are so common a slaunderer in this your book I referre mee to the Censure of every man that is not partiall, and doteth not vpon you.

4. Synne you chardg vs with is wilful persisting in Schisme joyned with contempt & scorne of others: I answer: doe not you wilfully persist in your Schisme from Rome, contemning & scorning of them? you will say, they are in error: & wee say you are in error, & that the difference betwixt you & vs is more, then betwixt you & them: For your constitution, ministery, & Government is one with theirs: but wee are opposite vnto you in all these. If it be no sinne in you thus to deale with Rome: it is no sinne in vs thus to deale with you: but I deny vtterly that wee Schisme from you: For ther can bee no Schisme from a false Church, ministery, worship, & Government, except it be Schisme to depart out of Babylon.

Againe we do neither contemne nor scorne any man, only we single the truth, & leave their corruptions & errors, & refuse to build our Faith vppon men, or Churches, or false expositions of Scriptures: & we desire no man to come to vs further then wee have the truth, which whither we have or not, I refer it & must doe to the conscience of every one that loveth the truth, who shal live by his owne Fayth, and dye for his owne sinnes.

5. Synne you cast vppon vs is Rayling, Scoffing, and blaspheming, this you exemplify in two particulars, 1. Mr. Barrowes sharp speeches in the discovery, 2. our approbation of it in him.

I answer: First, that Mr. Barrowes Scripture phrases whatsoever I doe approve, & justify them fitly to be applyed to your false Church, Ministery, worship, & Government: & til you have forsaken al that falsehood they doe deservedly lye vppon you: Secondly, The phrases which Mr. Barrow alledgeth & borroweth els where, I dare not either alow them or reprove them, bicause I know not what particular motion of the Spirit guided him so to write: but the things signified by those phrases declaring the Idolatry of your Church, Ministery, Worship, and Government, I approve. Thirdly, that Mr. Barrow ironically vpbrayeth the preaching and Worship of the assemblies, following therein Elias his example, I dare not censure that as an vngodly act of his though I doubt not but you doe performe these Religious exercises in the honesty of your ignorance, as my self somtyme did. Fourthly, that he specially inveigheth against the Reformists: he doth it not for that they are the worst men, but for that by their doings the Lords truth is most hindered, they being like the Pharisees aptest to deceave. Finally, I wil not vndertake the defence of Mr. Barrowes tartnes, neither dare I absolutely condemne it, seing the Propher Esay is as sharpe against the true Church as ever was Mr. Barrow against your false Church: & whereas you alledg my writing vppon the Lords prayer before I saw the Seperation, as a confutation or contradiction to Mr. Barrow, I say you may aswel

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alledg againſt St. Paul his Phariſaical practiſes, perſecutions, & blaſphemies befor he came to the truth, as evidence to confute Chriſtian Religion which afterward he embraced.

6. Synne you lay vppon vs is our oppinions the matter of our Schiſme Browniſme as you call it: which I have already cleered to be the vndoubted truth of God, & wherto I require your answer, or els I affirme before the Lord that you are not able: & that being convinced & your mouth ſtopped, either you muſt yeeld to the truth, or els woe be vnto you from the Lord.

And ſo I end my answer leaving your advertiſements & counſels of peace vntouched as matters nothing perteyning to the cauſe of the Seperation; they being like Apollos Oracles apt to bee expounded eyther way: or like Delphos ſword fit to be vſed for any purpoſe: for they may fit, eyther *Papiſt*, Proteſtant, Reformiſt, or the Seperation.

An advertiſement to the Reader.

It may happily be thought that this treatiſe (by reaſon of the tartnes of ſome ſpeeches phraſes, & cenſures, paſſed vppon Mr. Be. the miniſters, & Church of England) may paſſe the bounds of Chriſtian wiſdom & charity: eſpecially conſidering that we of the Seperation cannot be ignorant, what great offence ther is taken at Mr. Barrowes bitternes in his diſcovery, & that we know how greatly the forward preachers & profeſſors of the land deſire to be mildly & gently handled, & to have a charitable cenſure paſſe of them in reſpect of their Religious diſpoſitions to the truth: wel: For Mr. Be. let him know for his part that he is fallen into a deep pit of Apoſtacy from his formerly ſeeming ſincerity, & if men may be judged by that which is viſible, I ſee no reaſon why the forward preachers & profeſſors of the Land ſhould not eſteem of him as they do of Mr. Merbury, ſith Mr. Be. is now fallen to his gracious Lords aswel as the other: only Mr. Ber. caſe is ſomthing better in this reſpect, that he wanteth ſome of Achitophels pollicy, & Rabſakeh his rayling, & of Tertullus Rhetorick to oppoſe the truth: in reſpect whereof ther is hope that Mr. Be. ſinning through infirmity, ſimplicity, weaknes of judgment, & violence of affection may by ſome ſharpe effectual ingredients, having vomited vp al his choler, & purged out al his evil humors, be reduced eyther to a good, or to a better conſtitution then wherin he formerly was: & to this purpoſe is al the ſharpe phiſick adminiſtred vppon him in this preſcript; & ſo the Author doth intreath Mr Ber. in his beſt love to interpret it: & to remember what Nathan ſaid vnto David, thou art that man: & what David answered Nathan: I have ſinned: & what comfort Nathan preſently annexed: The Lord hath put away thy ſinne: This condition we vnfeynedly wish to Mr. Be. our old & kind friend: & for the forward preachers & profeſſors of the Land, they muſt vnderſtand, that our cenſure muſt be & is only according to that which is viſible in their communion: now in that reſpect ſeing the Church, Miniſtery, Worſhip, and Government of the Engliſh Eccleſiaſtical aſſemblies is judged & proved falſe, & Antichriſtian: how is it poſſible that wee ſhould ſpeake otherwiſe of them as they are miniſters and members of that Antichriſtian body then as of falſe miniſters & falſe Chriſtians? what would they have vs ſpeak as the falſe Prophets did, Peace, Peace, where ther is no peace? would they have vs proclayme, The Temple of the Lord: The Temple of the Lord: to the Synagogues of Antichriſt? this were, to deceave them, & to daube the wal with vntempered mortar: but if the forward preachers

chers & professors of the Land do imagine that we condemne them, as persons voyd of grace, as excluded from salvation by Christ or the like censures: we give them to vnderstand that the Scripture teacheth vs no such thing, but rather forbiddeth such censures, for we are not to judg before the tyme: & therfor concerning this particular we absolutely leave them to the Lord, not doubting but he hath his thousands among them: desiring them to remember that it is one thing to apply the Scripture, to lay the salve to the sore, to denounce judgment against the sinne: another to pronounce the sentence of absolution & condemnation which Christ Iesus alone (into whose hands the Father hath committed al judgment) shal do, & which for any man to vsurp is to intrude into Christs throne & seate of mercy & justice.

But if ther be any in the assemblies, either forward preacher & professor that seeth this truth of the Seperation, & yeeldeth not in obedience to forsake that Antichristian way, & to walk in the truth, let him know, that seing his hart cõdemneth him, God is greater then his hart: & blessed is he that condemneth not himself in that which he alloweth: & thus humbly & hartily desiring the Lord to shew the light of his truth more & more vpon the Land, & at the length vtterly to disperse al that myst & darknes that overshadweth & obscureth the truth, I cease writing: wishing all welfare to the vpright hearted Reader.

FINIS.

A Lettre

A Lettre written to Mr. A. S.
By Iohn Smyth.

MAister S. beinge requested by Mr. H. your kind frend & myne, so also, out of myne owne inclination to doe you good, whome I heare to be stronglie caried out of the true way, & in respect of the auncient acquaintance which I had with you in the vniversitie of Cambridge, I thought good at this tyme in few lines to salute you, hoping that you wil interpret this which I doe in good part. I desier you would communicate this my writinge with Mr. B. our ould Frende, & with whome soever els you shal see cause, that you al whome I take to be the Lords people yet in Babilon, may come forth of her, that ye be not partaker of her sinnes, & that ye receave not of her plagues: you wrote to Mr. H. certaine reasons provinge your Church a true Church, & your ministerie a true ministerie, this Letter Mr. H. hath lost, & so the particulars ther of he cannot perfectlie remember: you wrote another Letter after vnto him, wherin you triumphed before the victorie: I have adventred in this writinge to declare vnto you, both the insufficiencie of such your reasons, for your Church & ministerie, as Mr. H. remembreth, as also the substance of that truth which we professe & for the which wee suffer bonds, losse of goods, banishment, & death, according as the Lord allotteth to vs: Mr. S. I pray you be perswaded that that which we do, we doe it not rashlie, nor vppon discontentment, nor in pride, or vppon any sinister respect: no: we cal God to record to our soules that the evidence of the truth workinge vppon our consciences through the Lords vnspeakeable mercie, even contrarie to our rebellious nature, hath mightelye convinced & violentlie caried vs to this truth we professe & practise: hear our grounds, & then give sentence, wargh al things indifferently, cast prejudice into nether ballance, examine what I say by the worde, & leane not to any mans opinion, & I dare adventure my credit that then the light of this truth wil shine in your hart: & then I pray you put it not away: so with this preface I beginne to lay downe the groundes of our cause which is also the Lords everlastinge truth. the groundes are these.

1. The covenant, the promise, Christ, is given to Abraham the Father of the faithful, & to al those that are of the faith of Abraham, & to no other: as is plaine by these Scriptures. Gen. 17.7. Levit. 26.9.12. Luk. 1.72.74 Rom. 4.10.12.23.24. Iohn. 8.39.44. Mat. 3.9. Gal. 3.7.9.16.

2. This covenant is not limitted at the pleasure of men, but it is absolute, no Prince nor State can either ad to it, or take ought frō it, or alter the least part of it, but God giveth whole Christ, al the promises, the whole covenant on his behalf to the faithful: & the faithful on the other side promise to be Gods people wholly to deny themselves & to obey God in every one of his precepts, even the least, though it cost them their lives, Gē. 17.1. Deut. 12.32. Mat. 22.32. Rom. 8.32. 2. Cor. 1.20. Mat. 10.37—39.

3. Two or thre faithful men have this covenant, promises, Christ, given vnto them immediatlie from heaven, & not by meanes of any State, Prince, Priest, Prelate whatsoever: but wheresoever two or thre faithful people arise in the world, in what countrie or nation soever, at what tyme soever, there & then, the covenant, promises, & Christ is theirs, & with them, 2. Cor. 6.17.18. Mat. 18.20. & 28.20, Act. 4.12. Heb. 8.10. Apoc. 1.11. & 14.3. 12.1. Pet. 1.3 Act. 2.39. Apoc. 17.13.14.

chers & professors of the Land do imagine that we condemne them, as persons voyd of grace, as excluded from salvation by Christ or the like censures: we give them to vnderstand that the Scripture teacheth vs no such thing, but rather forbiddeth such censures, for we are not to judg before the tyme: & therfor concerning this particular we absolutely leave them to the Lord, not doubting but he hath his thousands among them: desiring them to remember that it is one thing to apply the Scripture, to lay the salve to the sore, to denounce judgment against the sinne: another to pronounce the sentence of absolution & condemnation which Christ Iesus alone (into whose hands the Father hath committed al judgment) shal do, & which for any man to vsurp is to intrude into Christs throne & seate of mercy & justice.

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A Lettre

A Lettre written to Mr. A. S. By Iohn Smyth.

Maister S. beinge requested by Mr. H. your kind frend & myne, as also, out of myne owne inclination to doe you good, whome I heare to be stronglie caried out of the true way, & in respect of the auncient acquaintance which I had with you in the vniversitie of Cambridge, I thought good at this tyme in few lines to salute you, hoping that you wil interpret this which I doe in good part. I desier you would communicate this my writinge with Mr. B. our ould Frende; & with whome soever els you shal see cause, that you al whome I take to be the Lords people yet in Babilon, may come forth of her, that ye be not partaker of her sinnes, & that ye receave not of her plagues: you wrote to Mr. H. certaine reasons provinge your Church a true Church, & your ministerie a true ministerie, this Letter Mr. H. hath lost, & so the particulars ther of he cannot perfectlie remember: you wrote another Letter after vnto him, wherin you triumphed before the victorie: I have adventred in this writinge to declare vnto you, both the insufficiencie of such your reasons, for your Church & ministerie, as Mr. H. remembreth, as also the substance of that truth which we professe, & for the which wee suffer bonds, losse of goods, banishment, & death, according as the Lord allotteth to vs: Mr. S. I pray you be perswaded that that which we do, we doe it not rashlie, nor vppon discontentment, nor in pride, or vppon any sinister respect: no: we cal God to record to our soules that the evidence of the truth workinge vppon our consciences through the Lords vnspeakeable mercie, even contrarie to our rebellious nature, hath mightelye convinced & violentlie caried vs to this truth we professe & practise: heare our grounds, & then give sentence, wargh al things indifferently, cast prejudice into nether ballance, examine what I say by the worde, & leane not to any mans opinion, & I dare adventure my credit that then the light of this truth wil shine in your hart, & then I pray you put it not away: so with this preface I beginne to lay downe the groundes of our cause which is also the Lords everlastinge truth. the groundes are these.

1. The covenant, the promise, Christ, is given to Abraham the Father of the faithful, & to al those that are of the faith of Abraham, & to no other: as is plaine by these Scriptures. Gen. 17.7. Levit. 26.9.12. Luk. 1.72.74 Rom. 4.10.12.23.24. Iohn. 8.39.44. Mat. 3.9. Gal. 3.7.9.16.

2. This covenant is not limitted at the pleasure of men, but it is absolute, no Prince nor State can either ad to it, or take ought frō it, or alter the least part of it, but God giveth whole Christ, al the promises, the whole covenant on his behalf to the faithful: & the faithful on the other side promise to be Gods people wholly to deny themselves & to obey God in every one of his precepts, even the least, though it cost them their lives, Gē. 17.1. Deut. 12.32. Mat. 22.32. Rom. 8.32. 2. Cor. 1.20. Mat. 10.37–39.

3. Two or thre faithful men have this covenant, promises, Christ, given vnto them immediatlie from heaven, & not by meanes of any State, Prince, Priest, Prelate whatsoever: but whersoever two or thre faithful people arise in the world, in what countrie or nation soever, at what tyme soever, there & then, the covenant, promises, & Christ is theirs, & with them, 2. Cor. 6.17.18. Mat. 18.20. & 28.20, Act. 4.12. Heb. 8.10. Apoc. 1.11. & 14.9. 12.1. Pet. 1.1 Act. 2.39. Apoc. 17.13.14.

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4. Theſe faithfull people wherſoever they ariſe in the VVorld, muſt be Seperated from the VVorld, and from all vncleanenes whatſoever: For the faithfull muſt not draw the yoake with vnbeleevers, righteouſnes can have no fellowship with vnrighteouſnes, light can have no communion with darknes, Chriſt can have no concord with Behall, that is, with a Societie that is without his yoke, the beleever can have no part with the vnbeleever, and the Temple of God can have no agreement with Idols. 2. Corinth. 6. 16. 18. Apoc. 14. 9–11. Deut. 22. 10. & 7. 2. 3. 6. Act. 19. 9. Ephe. 5. 7. 11.

5. A few faithfull people ſtanding in confuſion with vnbeleevers, vnſeparated from them, being one bodie with them, in that eſtate ſtanding are not a true church of Chriſt, which I prove by divers reaſons.

1. The faithful have the Spirit of Chriſt, the vnbeleevers have the Spirit of ſatan, how can theſe two contrarie Spirits, theſe two contrarie ſorts of perſons combyne together, 2. Cor. 6. 14. 15. 16.

2. Ther is enimity put betwixt theſe two ſortes of perſons, ergo: they cannot combine together, ſee Gen. 3. 15.

3. The covenant, promiſes, Chriſt, is the faithfuls only: how can vnbeleevers have any part in them.

6. Seing the faithfull being but few, have the covenant, promiſes, Chriſt, therefore they have powre to all the meanes whereby they ſhall enjoy Chriſt as the word, ſeales of the covenant, the miniſterie, the powre of binding and loſing, for all theſe are parts of the covenant, they are the promiſes, they are the meanes of partaking Chriſt. Roman. 3. 2. and 4. 11. Act. 6. 5. and 14. 23. Math. 18. 18. 20. 1. Cor. 3. 21. 22. 2. Pet. 1. 3 4. 1. Tim. 4. 8.

7. As they have the powre of all theſe things, ſo they are commaunded to vſe all theſe helpes, and are bound to obey the Lord in uſinge all theſe meanes for enjoying Chriſt, therefore they are bound to vſe the word, the ſeales of the covenant, the miniſterie, the cenſures for their owne mutuall good. Deuter. 5. 31. 32. 33. and 6. 17. and 12. 32. 1. Corint. 14. 37. 1. Tim. 5. 21. & 6. 13. 14. Gal. 3. 15. Jam. 1. 19–22. 1. Cor. 11. 24. 25. Act. 6. 3. Heb. 13. 17. Mat. 18. 15. 17.

8. The faithfull muſt be Seperated from the wicked and vnbeleevers, 2. Corinth. 6. 17. They muſt Seperate wicked men from among them by the cenſures, 1. Corinth. 5. 13. Math. 18. 15. 17. 2 Theſſa 3. 6. 14. They muſt choſe, aprove & ordeine their owne Elders & Deacons, Act. 6. 3. & 14. 23. 1. Tim. 3. 10 & 6. 13. 14. As wel as vſe the word and ſeales of the covenant.

9. If the faithfull either doe not Seperate themſelves from the wicked, or not Seperate the vnbeleevers from them: if they ſtill mingle with them they forfeite the covenant, they conſent to all the ſinne of the vnbeleevers, to all their prophanation of the Holy things: ſeing God hath given them power to reforme themſelves, and to keepe all wicked perſons from among their communion by the cenſures of admonition and excommunication, Apoc. 18. 4 Eph. 5. 7. 11. 1. Cor. 5. 6. Mat. 13. 33. 1. Cor. 12. 17. 22. Levit. 19. 17. Mat. 22. 39. Mat. 18. 15. 17.

10. If

10. If Kings and States forbid the faithfull to vse any of these helps and meanes which God hath given and commaunded them to vse, they are to lose their lives rather then to forbeare, bicause they are bound to obey God rather then men, Act. 4. 19. Deut. 12. 32.

11. If Princes and States commaund the Church and faithfull to entertaine any other ordinances, then these before rehearsed, they are not to obey, but rather to leese their lives, 1. Tim. 6. 13. 14. Mat. 16. 24. 25. Apoc. 22. 18. 19.

Mr. S. these are the very grounds and principles of our cause, which is the Lords truth, there are divers other particulars which I thincke not fitt to relate vnto you: They may be after discovered vnto you vppon occasion: Now I come to answere your reasons for your Church and ministerie: First, you say you have a true church, your reason is, for that you have the word truly preached, and the Sacraments duely administred.

I confesse that whersoever these thinges are found there is a true Church, but I denie the word to bee truly Preached, and the Sacraments duely administred in any parish Church of England, which I manifest vnto you after this manner.

1. First, the people pertakinge in the seales of the covenante in prayer, and in the communion of Holy thinges: are not a people Seperated from all the vnbeleevers, open sinners of the Land, but stand still in confusion with them, submittinge to all the false Government of the Prelates, &c. Such a people so standinge have no title to the covenant, to Christ, to the promises, see the first ground: supra.

2. Secondly, this people so mingled with the wicked of the Land, cannot be a true Church, seinge it is impossible for them to be conjoyned & combyned together into one bodie, as the true Church is. For as two disparate seeds, viz: of an horse and an asse, doe not produce either an Horse or an Asse, but a mule. Genes. 36. 24. So of the two contrarie seeds of the VVoman and of the Serpent, Genes. 3. 15. can not proceede a true Church, but some thing of another nature, viz: a false Church: VVherefore in the false Church cannot the word be truly preached, & the Sacraments duely administred.

3. Thirdly, there is one only true forme of a visible Church. Ephes. 4. 4. One bodie, which bodie is called Christ, 1. Corinth. 12. 12. Galat. 3, 16. This one body hath one Spirit, Ephes. 4. 4. This one body guided by this one Spirit, hath one Lord. Ephes. 4. 5. VVhich Lord is Christ the onely Lawgiver: It hath also one faith, which is the faith expressed in the writings of the Apostles. it hath also one Baptisme whereby men are admitted into this faith, submitted vnto this Lord, baptized into this Spirit, incorporated into this bodie: and so have one God and Father: one hope of life everlastinge, to whome the promises and covenant is given: Now in the assemblies of England there are divers Faythes, one off the Puritanes so miscalled, another of the Prelates, a third of the Papistes that

come to

ome to Churche, a fourth of the ignorant persons. go, they cannot be one, & they denye themselves to be of the same body with Papists, Atheists, Prelates, witches conjurers, theves, murtherers, blasphemers, drunckerds, vsurers, &c. Therfor they are not the true body of Christ, the true Church of God, therfore all the holy things are profaned, when they are ther administred, how then can they be said, as you plead to be truly administred in the assemblies of England.

4. Add herevnto that the most forward Preachers & Professors of the Land do not practize according to that which they know the Lord requireth to be practised, viz: in admitting of al to the Holy things, good & bad, in neglecting the censures vtterly: in fetching the Ministers calling from the prelates whome they hold Antichristiã: in submitting to their Ecclesiastical jurisdiction which is vnlawful: therby yealding their consciences to other Lawgivers then Christ. For their cannõs & Christs lawes are contrary: how can we say that they that thus doe, sinning against their consciences, in this manner, are Seperated from al sinne, touch no vncleane thing, & so how can they be said in that constitution the true Church, & so how can the word be said truly preached & the Sacraments duely administred in that estate?

Thus Mr. S. you see your Church is proved not to be true, & your signes of a true church therfore not to be found in your assemblies. Your second point soloweth, viz: that your ministerie is a true ministerie: I pray you how can ther be a true ministerie, where is a false Church? doth not the true ministerie arise out of the true Church? can there be a true ministerie & a false Church? I know not how these things can stand together.

But let vs heare your arguments, to prove your true ministerie.

First, you say ther is a true ministerie bicause men are converted thereby: I answere conversion is no signe of a true ministerie: For Prophets, Preists, Apostles, Evangelists, ordinary Prophets, Pastors, private men, private women have converted, Iohn. 4. 39 Phillip. 1. 14 15. 1. Cor. 14. 24. 31. Act. 9. 1. & 11. 19. 21. Ergo: conversion apertaineth not only to ministers: nither is it a proper effect or adjunct of a true ministerie.

Secondly, let your argument be framed after a true forme: it wilbe this: whosoever converteth soules is a true Pastor: The ministers of the church of England convert soules go, they are true Pastors.

I make another argument: whosoever converteth soules is an Apostle, 1. Cor. 9. 2. The ministers of England convert soules, go: they are Apostles: The like arguments may be made to prove the ministers of England, Priests, extraordinary Prophets, evangelistes, yea Christ himselfe, Mat. 11. 5. Ierm. 23. 22. Malach. 4. 6. Act. 8. 12. Now Mr. S. judge whither your Argument be good, to prove a true ministerie, yea or nay.

Thirdly I would know whither you thinke that the Ministers of the Romish Church are true Ministers, yea or nay: but it is manifest, Apoc. 18, 4. that Gods people are in Rome how came they thyther? ther they are converted: how was Luther, Husse, Ierom of Prage the waldenses converted? how were they converted in King Henrie the 8. tyme? answere this if you can I pray you.

Fourthly, it is not the worke of the Officers of the Church to convert soules, but to fede & edifie them being converted: a Pastor doth not make shepe, but fedeth, guideth, & tendeth his shepe: the members of the true Church are al Saints, now Saints are converted already: and the Officers of the Church are conversant about the Saints converted, not

sed, not about the profane vnconverted, you know a shepherd & a flock are convertible: therfore the place Ephe. 4. 12, doth not signifie as it is translated gathering or converting the Saints. But it signifieth the joyning of them as you may see, Gal. 6. 1. & the mending of any thinge, Mat. 4. 21.

Lastly, how can you or any man prove to me out of the word that you convert soules by your ministerie? men that are converted, are converted to the true faith, which is one, which true faith is only in the true Church, which is the body Christ, which is but one, Eph. 4. 4. 5. 6. But your Church is not true, therfor your faith is not true, therfor you convert none to the true faith which Gods word doth declare vnto vs: I confesse that ther are thousands which I am perswaded apertеyne to the Lords election, but which they be in particular I certainly know not: I hope wel of you & manie more that I know.

Now that your faith is not true I prove thus: They which beleve not Christ to be their King, or if they know him to be ther King, do not submit to his Kingdom have not the true faith, Luk. 19. 27. But none of you in your assemblies beleeve Christ to be your King, or if ye do yeeld not to his Kingdome, which is his visible Church, & the ordinances therof, seing you mingle with al the profane in the Land, reject his Officers, submit to the Prelates vnlawful authoritie Ecclesiastical, neglect his lawes, statutes & Iudgements, viz: the censures of admonition & excommunication.

Secondly, you say you have a true ministerie, 1. bicause God hath sent you, bicause he hath given you giftes, 2. you are allowed to exercise your gifts by some approved there vnto, & 3. your gifts are approved by your people among whom you administer, this is the some of your reason, where vnto I answere many thinges, first to your first point.

1. That God sendeth none ordinarily, but those whome the true Church sendeth, but yours is not the true Church as is proved: therfor God sendeth you not, seing you are not sent by the true Church, which you have not: againe it doth not follow that bicause you have giftes, that therfor you are sent, for ther be among the Popish Preists men that have excellent gifts, & yet you wil not say they are sent: so among the common & civill lawyers, ther are men that have giftes, yet you cannot say, they are sent: Lastly, if you be sent of God, how is it that contrarie to the L. commaundement you keepe silence when the Prelates silence you? For if God hath sent you, who can forbid you?

2. To your second point I answere thus: viz: 1. that the allowance you have, is not sufficient for the true Church must & doth & can only give sufficient allowance or powre to her Officers, which you have not.

2. The Prelates which are in vnlawful Ecclesiastical authoritie, can give no sufficient authoritie or allowance to true Ministers, for can good come from evill? 3. if you say you have your authoritie from the civil State, I answere, the civil State can not give Ecclesiastical authoritie, 4. if you chalenge your powre from some Presbyterie of Ministers: I answer they must shew that they have powre to give you authoritie.

3. I say as before, that every particular visible Church, which is a communion of Saints and faithful people, hath al powre Ecclesiastical with in it selfe, which your parishes can not have, bicause they are confused rowtes, mingle mangles of al sortes, cages to hold every vncleane and hateful bird, Apoc. 18. 2. contrarie to Deut. 14. 2. 3. 11. 12. vn-

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equally yoaked contrarie to the Type. Deuter. 22. 10. And contrarie to the truth, 2. Corinth. 6. 14. and therefore it is impossible that you should have a true callinge, from them who have no powre of Christ given them to enjoy the covenant, promises, Christ, or any meanes to partake Christ: as is already proved vnto you, & so your third point all so falleth to the ground.

Breefly therefore to discover vnto you the true callinge which is onely one, for there is onely one true way for Officers to enter into Office, viz: that way which is taught by Christ, for he is the dore into the Shepefold, and whosoever climeth vp any other way (Christ saith) is a theefe and a robber, Iohn. 10. 1. 7. 9. the true calling is this. 1. A company of faithful people, 2. must be Seperate from all wicked men, 3. joyned together into covenant to enjoy all Gods ordinances. 4. assembled with fasting, and prayer, 5. must chose out from among themselves, one or more able persons, 6. must be approved according to the rules mentioned by the Apostle, 1. Timoth. 3. and afterward, 7. charged & commaunded to administer faithfully that this is so, these places witnes, Romm. 1. 7. 1. Corinth. 1. 2. Ephes. 1. 4. Apocal. 17. 14. and 15. 3. Apocal. 18. 4. 2. Corinth. 6. 17. Ephes. 5. 7. Deuter, 29. 9. 13. Iosua. 24. 25. Act. 3. 25. Heb. 8. 10. Act. 13. 2. 3. and 14. 23. & 6. 5. 1. Tim. 3. 10. Tit. 1. 6. 9. 1. Tim. 6. 3. 14. Act. 20. 28. 1. Pet. 5. 1. 3. 4.

Now Mr. S. shew mee such a Church, and such a Ministerie, in any parish Church in England, and I will acknowledg it a true Church, and that ministerie, a true ministerie: but if you cannot shew it, give vs leave to doe as wee doe accordinge to that which wee have shewed you warrant for out of the word.

And now I pray you examine these things carefully, and thinke it not labour lost to search and weigh seriously the Scriptures by mee quoted in every point. I know that the Lord will not be served with halves, he will have all or none: I confesse you have much good doctrine among you: yea you have the doctrine of Christs Preisthood pure in his Sacrifice and intercession, but you have vtterly cast of his Kingdome, which as the true constitution of the visible Church in the true causes essentiall thereof, viz: 1. the true matter which are only Saints, 2. the true forme which is the covenant to walke in al Gods waves. 3. The true essential properties which is the powre of our Lord Iesus Christ especially in binding and losing, without which it is impossible for the Church to continue a Holy communion among themselves: al this you want, and therefore you in the assemblies deny Christ the King to reigne over you, you have rejected Christs Testament, for his Testament is that which he hath purchased with his blood: as you may see, 1. Corinth. 11. 25. Heb. 10. 29. For the Old Testament was abolished by the blood of his crosse, and the new Testament succeeded & is established in stead thereof by his blood: for Christ by his Preisthood obteyned his Kingdome, & now in his Kingdom dispenceth the vertue of his Preisthood to his subjects: Mr. S. I pray you consider carefully these things, I know they are the vndoubted & most cleare & evident truth of Gods word: & that will I adventure further to prove before any witnesses, vppon the hazard of my life if I may have audience: do not you now as you have once done in your Letter to Mr. H. take it graunted that nether he nor his leaders, as you speak, can answere your argu-

arguments, you ſee it is otherwiſe: I pray your doe not oppoſe againſt this truth in your pulpits till you have throughly ſcanned all thinges, & til you have had further paſſages with mee about it: I did thinke that I ought to doe many things againſt this way, but it pleaſed the Lord at the length to reveale his truth vnto me, for the which I bleſſe my God for ever: I know if you once intereſt your ſelfe in oppoſition againſt the cauſe publiquely, it will be very hard for you afterwards to deny your doinges, & to pul downe that which you have built: Therefore be adviſed: raiſe vp your hart to enter into the cauſe, & be not afrayd of it, deny al, even wife & children, & life alſo: els you are not capable of this truth.

I pray you commend mee to Mr. B. and to your ſelfe moſt kindly: The Lord of his mercy vouchſafe to enlighten you with the evident brightnes of his truth: and the Lord open your hart to entertayne it in love: and the Lord guide your feete into the way of peace: ſo in all kindnes I take leave of you bidding you moſt hartely farewell.

FINIS

A Lettre written to certaine brethren in S.
By Iohn Smyth.

Mercie and peace be multiplied vnto you.

Brethrē: I am excedingly rejoyced in my ſoule hearing of the grace of God beſtowed
B vppon you: & althongh you are but few in nomber, yet conſidering that the Kingdome of heaven is as a graine of muſtard ſeed ſmal in the beginning: I do not doubt but you may in tyme grow vp to a multitude, and be as it weere a great tree full of Fruitful branches which I vnfeignedlie deſire, brethren, in your behalf at the Lords handes.

I have receaved your lettre long ſince, & I had ſēt you anſwer ere this if I had had a cōvenient meſſenger, but now having fit opportunity offered I doe willingly & of duty to you my breth. en, to the L. Ieſus, & his truth, make anſwer to your motion: & whereas Mr. K. is a man famous in the Churches of England for learning & ſincerity being now growen aged in them both, it might therfor be thought boldnes in mee to deale with him, yet being provoked therevnto by you & by himſelf, & by my place which I ſuſteyne in the Church of Chriſt, I durſt not refuſe, but chooſe rather to incure the vndeſerved ſuſpitiō of arrogācie (if any man dare ſo deem it) by manifeſting the truth, then the deſerved reproach of the denyal of the truth, which is committed when the truth is not defended vppon due calling thervnto: Frſt therfor I doe profeſſe before al men that the truth wee profeſſe is manifeſted already ſufficiently (to all that wil but open there eyes) in the writings of thoſe worthy witneſſes of Ieſus Chriſt, who have gone before vs in the Teſtimonie of this truth wee hold out to the world: & therfor I shal by this my writing, only doe that which is al ready done: & therfor this my labor might wel have been ſpared: Secondly, nevertheleſſe bicauſe things may be further explaned & manifeſted by ſeveral gifts: I thought it not amiſſe to shew myne opinion alſo: The rather being called thervnto, by your ſelves as alſo by Mr. K. breefly therefore to come to the matter the two points to be proved are theſe.

Firſt, that ſuch matters as are excepted againſt in the Church of England, are contrary to the word of God.

Secondly: That they are in ſuch ſort oppoſite therevnto as thereby it is become no Church meet for any good Chriſtian to Remaine in and to communicate with.

Theſe two points shalbe manifeſtly proved by theſe Scriptures following.

1. Firſt, your Church is not of the Apoſtolique conſtitution, bnt framed accotding to the invention of man, which is proved thus. Deut. 14. 2. compared with 1. Pet. 2. 9. Roman 1. 7.

1. The Churches of the Apoſtolique conſtitution conſiſted of Saints only.

The Churches of England conſiſt not of Saints only.

Therfor the Churches of England are not of the Apoſtolique conſtitution, & therfor are framed according to the invention of man.

The major is proved by the former Scriptures, for Moſes calleth the Iewes an Holy people ceremonially typing that the people of the new Teſtament should be truely holy

as Peter

as Peter doth expound it, and Paull exemplifie it to the Romanes and in all his Epiſtles.

The minor is manifeſt: for all ſorts of perſons, Atheiſts, Papiſts, adulterers, theeves, &c. & who not, are compelled to be & are members of the Engliſh Churches. Ergo.

2. Againe from that Church which is not of the Apoſtolique conſtitution, but of mans invention, al the faithful muſt make Seperation, 2, Chron. 13.5—13. & 30.5—12. compared with Revel. 14.9.10. & 18.4.5.

The Churthes of England are not of the Apoſtolique conſtitution, but of mans invention.

Therfor the faithful muſt make Seperation from the Churches of England.

The major is proved thus: as Ezechiah perſwadeth the Iſraelites to Seperate from the Church of Ieroboams invention to joyne to the true Church of Judah which was of Moſes conſtitution, ſo Iohn by viſion is commaunded to pronounce a woe to them that give homage to Antichriſts ordinances, and to perſwade all the faithfull to Seperate from Babylon, which is by interpretation a confuſion: Now all mens inventions are Antichriſtian, ſeing that as Chriſt & Antichriſt are oppoſite, ſo are Chriſtian & Antichriſtians. if ther for the conſtitution of the Churches of England be not of Chriſts, that is of the Apoſtolique primitive frame, it is of man, of Antichriſt, & ſo woe be to them that doe not Seperate from it.

2. Secondly, your miniſterie is not of the Apoſtolique primitive inſtitution, but framed according to mans invention which is proved thus, Heb. 5.4.5. Levit. 8. compared with Eſay. 66.20.21. Act. 6.3—6. & Act. 14.23.

1. The true miniſterie of the Apoſtolique inſtitution was by election, approbation, & ordination of that particular holy people wherto they did adminiſter.

The miniſtery of the aſſemblies of England is not ſo, but after the invention of man.

Therfor the miniſterie of the aſſemblies is not the true miniſtere of the Apoſtolique inſtitution, but deviſed by man.

The major is proved by the former ſcriptures, for as that only was the true preiſthood which Moſes by the cōmaundemēt of the L. apointed in the old teſtamēt: & therfor that of Ieroboams was falſe, 1. King. 12.31. & 2. Chron. 13.9. So in the new Teſtament that is only the true miniſterie which is of the Apoſtolique inſtitution, viz: by election, ordination, approbation, of that faithful & holy people wherto they adminiſter.

The minor is evident: For the miniſterie of England, viz: the Prelacie, Preiſthood, & Deaconry, like thre vncleane Spirits proceed out of the month of the beaſt, that is are by the Authority of the Romane Empyre eſtablished: Revel. 16.13. out of the mouth of the falſe Prophet, that is are by Authority of the Pope of Rome eſtablished: & out of the mouth of the Dragon, that is are by the Authority of Sathan himſelf eſtablished: For ther is not a miniſter in England Elected by that faithful people wher he adminiſtreth, but is choſen by a profane mixt people, if he be choſen, & law doth not allow ſuch election: he is approved & ordeyned by Antichriſt himſelf, comming out of the mouth of the falſe Prophets the Prelates of the Land.

2. Againe, from that miniſterie which is not of the Apoſtolique inſtitution, but of mans invention muſt all the good Chriſtians make Seperation, Deut. 13.3, Math. 7.15. &

Timoth.3.5.Revel.14.9.2.Corinth.11.13–15.Revel.2.2.

The Ministerie of England is not of the Apostolique institution, but of mans invention.

Therefore all good Christians must make Seperation from the Ministerie of England.

The Major is proved thus: as in the old Testament Moses commaundeth not to harkē to false Prophets, Ezechiah endevoreth to draw the people from Ieroboams Preists, So in the new Testament Christ willeth to take heed of false Prophets, Paull willeth to turne away from such, & a woe is threatned by Iohn to al that receave the beasts mark from his Ministers.

Thirdly, your worship is not of the Apostolique primitive institution, but is invented by man & so is Antichristian: as may be proved thus, Act. 2.4.11.42.& 10.46. & 19.6. Rom. 8.26. 1.Cor.12.7.& 14.15.26.

1. The true worship of the Apostolique institution proceeded meerly from the Spirit having no outward help of devised formes of prayers, exhortations, psalmes, & Ceremonies.

The worship of the English assemblies proceedeth out of the Servicebook in devised formes of prayers, exhortations, & psalmes, & other Ceremonies.

Therfor the worshis of the English assemblies is not the true worship of the Apostolique institution, but is invented by man.

The major is manifest by the places alledged: For vppon the day of Pentecost the Apostles had the holy Ghost given them in the shape of fiery & cloven tonges, & thervppon they spake as the holy Ghost gave them vtterance, manifesting the Spirit to the hearers, & so was it with the Gentils afterward when the holy Ghost came vppon them, & since that tyme all the churches of the Apostolique institutiō worshipped after the same manner, for al Churches worshipped after one manner; 1.Cor.16.1.& 14.36.37.& 11.2 16. wher note that if devised formes of prayers, psalmes, exhortations, were Gods ordināces, the Apostles would have delivered them to the Churches, & they should have receaved vppon the day of Pentecost fiery bookes aswel as fiery tongs.

The minor is evident & needeth no proof. Ergo.

2. Againe: From that worship which is invented by man, & not of the Apostolique institution must al the good Christians Seperate, Col.2.20–23. Mat.15.9. Levit.10.1,2. compared with Act.2.3.

The worship of the English assemblies is invented by man, & not of the Apostolique institution.

Therfor from the worship of the English assemblies ought al good Christians to Seperate.

The major is proved thus: For seing the worship of the assēblies is wil-worship, vaine worship, devised by man, not kindled with the true living fire which came downe from heaven vppon the primitive Church, but with such a straunge fire as Nadab and Abihu offered withal, therfor it is idolatry & so to be Seperated from.

4. Fourthly, the Government of the assemblies is Antichristian by the confessiō of thē selves, & therin can no good Christian joyne, except it be lawful for a good Christian which is or ought to be a subject of Christs Kingdom, which is his visible Church, to submit to the vtter enemie of Chr. & to his authority, which what is it els but to bee a traytor

traytor against the L. Iesus? yet for further proof I reason thus from these places, Act. 14. 23. & 20. 28. Phillip. 1. 1. 1. Pet. 5. 1–4.

1. The Government of the primitive Apostolique institution was by a Colledge of pastors, or presbytery.

The Government of the English assemblies is by an Antichristian prelate & his Officers.

Therfor the Government of the English assemblies is not the primitive Apostolique Government.

The major is evident thus: For the Apostles instituted Elders by the election of the Saints to oversee the Church & feed the Flock of one particular visible Church only, as is manifest among the Ephesians, Philippians, Hebrues, & al Churches.

The minor is evident: For the Prelates & ther officers are not those Christian Bishops of the Apostolique institution, elected by & placed over one particular Church of the Saynts, but are a devised Tyrannical Lordship ruling hundreths of parishes by ther owne devised Canons. Ergo.

2. Againe: From the Government which is devised by man in the Church, & so is Antichristian, & which is not of the Apostolique institution must al good Christians Seperate. Luk. 19. 27. 1. Cor. 7. 23. Revel. 14. 9.

The Government of the English assemblies is not of the Apostolique institution, but is devised by man & Antichristian.

Therfor, from the Government of the English assemblies must al good Christians Seperate.

The major is manifest by the places alledged, for seing Christ Iesus only must reigne in the harts of the faythful by his owne officers & lawes: therfor good Christians must only submit to his officers, & if they submit to any new officers devised by man, Christ saith he wil have thē slayne, they are the Servants of men, & obeying the Antichristian beast have a woe threatned against them.

Thus brethren have I written vnto you according to your request, & Mr. K. his direction proofes of those two points which you expect: & that in 4 mayne transgressions in the English assemblies, viz: in the constitution, ministerie, worship, & Government of them: I pray you brethren keep the copie I send you safe, & let Mr. K. have a transcript of it, & if it please him to answer, I willbe ready to explane matters more fully if ther be any ambiguity, & to confirme matters doubtful & that especialy for your establishment in the truth: which now blessed be the Lord is so evident that al the men vppon earth with ther learning can never be able to obscure it: Brethren I beseech you grow in grace & in the knowledg of our Lord Iesus Christ, to whome bee praise in his Church throughout all generations, Amen.

Your Brother in the Fayth
Iohn Smyth.

The Printer to the Reader.

Though in this treatise ther be divers Lettres, either wanting, or superfluous, or displaced, or changed, by reason whereof some words are corrupted: yet bicause English men can easily help that fault, I thought it needlesse to put them in these Errata: Only these foure great oversights I desire may be corrected, pag. 41. Lin. 1. for: Church by the Presbytery, read, Church to the Presbytery. pag. 75. Lin. 44. after the last words, read, So in the New Testament. pag. 128. Lin. 32. For Religion is &c. read, Religion is heresy: if this argument be false then is yours false. pag. 128. Lin. 34. For: is so, read, become. The lesser faults I desire the Reader to pardon.

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